

OUR SUNDAY VISITOR

Fort Wayne Diocesan Edition

News Section

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Precious Blood Pastor Honored



Pictured above is the Rev. Sebastian J. Kremer, C.P.P.S., pastor of Precious Blood Church, as he was feted at a banquet by the parish Sunday night, April 29, on the occasion of his 70th birthday. Mrs. Alma Geary, president of the Rosary Society, presented on behalf of the parish a congratulatory gift to Father Kremer consisting of a Spiritual Bouquet and purse. A capacity attendance filled the Precious Blood auditorium, where the event, sponsored by the Rosary Society, was held. The Rev. Charles I. Froelich, C.P.P.S., assistant to Father Kremer, presided as toastmaster and Clem J. Steigmeyer, a member of the parish board, gave the principal address telling the group of Father Kremer's many achievements during his 44 years in the priesthood and his service to Fort Wayne and the Precious Blood parish during his four years as pastor here. The guests included 12 priests from parishes in Fort Wayne and the surrounding area who joined in short talks congratulating Father Kremer. Dinner music was provided by the Central Catholic High School's string orchestra and the all male choir of Precious Blood Church under the direction of Joseph M. Woods gave a program of songs.—Christie Photo.

Better Church-State Relations In Latin America Will Improve Gradually Says N.D. Professor

Notre Dame—The conflict between Church and State in Latin-America is so firmly fixed in tradition that improvement in these relations will have to be very gradual, according to Dr. Ferdinand A. Hermens, Professor of Political Science at the University of Notre Dame.

Dr. Hermens addressed a Seminar on World Affairs

sponsored Wednesday, April 25, at Notre Dame by the University's Committee on International Relations.

"A distinction must be drawn between Anglo-Saxon and Latin traditions in democracy," the Notre Dame professor said. "Anglo-Saxon democracy never knew of any systematic opposition to religion. Latin democracy has, almost since its very beginnings, developed an active opposition to religion—at any rate to religion in the form of Catholicism."

"At times the conflict was aggravated as much by the particular type of Church as by the particular

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Fundamental Criticism Of Modern Economic Life Contained In Pope's Talk To The World Federalists

The full text of His Holiness Pope Pius XII's address to the convention of the world federalists makes no change in the impression gained from the first news story except that a final paragraph urges those who believe in a world governmental organization to go on with their work and gives them and the work his blessing. This was to be assumed in the first story but is clear now.

There, as now in the full text, it was clear that no blanket endorsement of every form of world government is intended. But certainly the idea of a world government on a federalist basis is strongly endorsed. And certainly if there is no blanket endorsement of the particular organization that

BY REV. R. A. MCGOWAN
Director, Social Action Department
N.C.W.C.

the Pontiff was talking to, he praised their efforts. But for that matter he would give no formal approval to an organization of, for example, scientists or a labor union. That is to be expected.

"After all the trials of the past and present would one dare to consider today's resources and methods of government and politics as sufficient?" the Pope said. "In reality it is impossible to solve the problem of world political organization without being ready to depart at times from the beaten track, without appealing to the experience of history, to a sane social philosophy and also to creative imagination."

These are strong words. The United Nations, as now constituted, is not enough.

The organization he was speaking to, the Holy Father said, believes in federalism, and he called the opposite idea in world government "a mechanical unitarism" in which persons and peoples are, without regard for differences, merged in one single governmental entity. This he opposed.

The Pope then went on to speak of three other difficulties that are allied to this. One is making simple majority vote the rule in government without regard for the family of the industrial community or professional community that a person belongs to.

A second is the dominance of mere cost of production over the location of industry and labor and the dominance of the class division of economic life over the rule of the unity of whole industries.

A third is an anarchic freedom divorced from objective truth and from basic rules. He added "especially in education."

The Pope, however, said something very briefly that I think went over the heads of a great many people. It has not so much at connection with world federalism as with the economic practices of any world governmental organization—as indeed it does with the United Nations, or Point IV, or ordinary world trade, or investment or domestic economic life.

It was a fundamental criticism of modern economic life couched in less than a hundred words. It was an appeal for an organic unity among producers, and he said that such an organic unity could not

exist if mere cost of production determined where industry was to be located and labor placed and if the class divisions between owners and workers divided the people of an industry, instead of a natural cooperation existing among them.

Of course, this goes back to Leo XIII and Pius XI and to Pius XII's repeated statements about the obligation of organized industries and professions to put morality into economic life. I think that most listeners to Pope Pius XII or readers of his words took those words in favor of world federalism, his words about no dominance of simple majorities and his words against an anarchic freedom much as they stood, and his words, too, against a world government that did not allow for federalism. But, I think, they do not understand that economic paragraph.

What is implied, however, is the incorporation in some fashion of economic non-governmental organizations in whatever federal world government is established.

But don't mistake the fact. The Pope is for world federalism, and he wants us to work on the best form. It is a world federal government along with national rights, personal and family rights, rights of organized industries and professions and the restrictions on simple majority rule.

Canon Visits Petain At Island Exile; Was Former Officer With Marshal

Paris —(Radio, NC)— Canon Olphe Gaillard, former chaplain general of the Free French forces in London and a personal friend of General de Gaulle, has gone to Yeu Island to the bedside of Marshal Petain. Before leaving he called on General de Gaulle to inform him of his intention.

Speaking to reporters at the rectory on Yeu Island, he stated he was there in a purely personal capacity. A former aviation officer with Marshal Petain at Verdun, he desired to pay homage to his commander of 1916, he said, adding that he was not on a mission for any other person. He was acting only in accordance with his charitable feelings in visiting a dying man towards whose soul, as a priest, he could not be indifferent, he said.

'James M. Costin Memorial' Knights Of Columbus Class Initiated



Ninety-two candidates from northern Indiana and southern Michigan comprised the "James M. Costin Memorial Class" of the South Bend Council, Knights of Columbus, initiated at major degree ceremonies, here, Sunday, April 29.

Costin, late sports editor of the South Bend Tribune and sports columnist of Our Sunday Visitor, died more than a year ago. He had been a member of the order for more than 25 years, the last seven with the South Bend Council. Included in the class was Costin's only son,

James, who was singled out for the knighting ceremony.

Candidates were from South Bend, Plymouth, Elkhart, Notre Dame, Benton Harbor, Mich., St. Joseph, Mich., and Niles, Mich. The Lafayette, Ind., degree corps under

the jurisdiction of James Alberts exemplified the major degree and the Mishawaka team conferred the second degree. Third district deputy Elmer J. Danch was in charge and knighted the class. — Al-Ted Photo.

Diocesan NCCW Meets In South Bend, May 6-7

Continued from page 1A

York, nationally known author and lecturer will speak on "Peaks Behind the Iron and Bamboo Curtains" at the convention banquet Sunday evening at 6:30 in Our Lady of Hungary parish hall.

The complete program, as announced by Mrs. Paul Glazebrook, Michigan City, Diocesan President of the National Council of Catholic Women, appears on page 2A.

National President

Mrs. Bennett's association with the National Council of Catholic Women began in 1939 when as president of the Grand Rapids League of Catholic Women she was delegated by His Excellency, Bishop Pinten, to organize the diocesan unit of the NCCW of Grand Rapids and became its first president.

Following successful assignments in Catholic and civic organizations, Mrs. Bennett was elected to the board of directors of the National Council of Catholic Women in 1948 and served as national chairman of the Committee on Organization and Development.

She was elected president of the national council at the Cleveland convention in 1950. Shortly after her election, Mrs. Bennett was appointed to the United Defense Fund, Inc., national board, agency set up to finance the national health and welfare services made necessary by the defense effort.

Mrs. Bennett is the mother of one son and has two granddaughters. She has a hobby of collecting fine china.

Convert-Author

Miss Greta Palmer, native of St. Louis, Mo., began her writing career following graduation from Vassar College. Her work has graced the pages of many national magazines and prominent New

To Give Sermon



Bishop Pursley

York newspapers. Her writing was Catholic long before her religion was Catholicism. She was received into the Church on December 25, 1946 after instructions given by the Rt. Rev. Msgr. Fulton J. Sheen.

Miss Palmer wrote the story of her conversion for The Sign magazine and contributed a chapter to "The Road to Damascus," book edited by the Rev. John A. O'Brien of the University of Notre Dame. At present she is syndicating a weekly column, "The Top of My Mind" through the N.C.W.C. News Service.

Her book, "God's Underworld" was published in January, 1949 by Appleton-Century and was selected for that month by the Catholic Literary Foundation. The book was a collaboration with Father George, a Croat priest who spent many months, incognito, inside the USSR.

Beside her writing, Miss Palmer fills many lecture engagements and specializes in addressing Catholic audiences.

Sister M. Carmen, C.S.C.

Sister M. Carmen, C.S.C., who will participate in the panel discussions is a teacher of the 5th grade in the new St. Mary's Campus School. A native of Los Angeles, Sister Carmen was educated in Holy Rosary Academy, Woodland, Calif.; the College of St. Mary of the Wasatch, Salt Lake City, Utah and St. Mary's College, Notre Dame. She has filled teaching assignments in Fresno, Calif., and at the Judge Memorial school in Salt Lake City. She is partic-

ularly interested in the foreign missions.

Professor Kohlbrenner

Also taking part in the panel conferences will be Dr. Bernard J. Kohlbrenner, head of the department of education at the University of Notre Dame. Dr. Kohlbrenner was born in Syracuse, N.Y., where he received his A.B. and M.A. degrees at Syracuse University. He holds a Doctor of Education degree from Harvard University.

The Notre Dame professor taught education at St. Louis University and was head of department at the College of New Rochelle, New Rochelle, N.Y. He accepted headship of the department at Notre Dame in 1949. Beside being author of many education treatises for professional journals, Dr. Kohlbrenner co-authored "A History of Catholic Education in the United States" with the late Rev. James A. Burns, C.S.C.

Moderator

The Rev. Leo R. Ward, C.S.C., of the department of philosophy at the University of Notre Dame will serve as the moderator for the final panel discussion on "The Child: Citizen of Two Worlds." Father Ward is the author of several books on early and contemporary Irish life in the mid-west and has contributed to many philosophical journals. He has also participated in many outstanding radio programs, the latest of which was the Reviewing Stand over the Mutual network during the Christmas holidays.

Father Smyth

The Rev. James Smyth, lecturer on mentally deficient children, is a native of Liverpool, England. He studied at Upholland College, Lancashire, England, Lille University in France and was graduated from Oxford University in 1941. He was a Chaplain in the Royal Navy in World War II. Before coming to the University of Notre Dame in 1948, he was engaged in welfare work for mentally handicapped children and youth organizations in England.

Members of the diocesan clergy who will take prominent parts in the convention are the Rev. Joseph J. Hennes, Diocesan NCCW Moderator and pastor of St. Rose of Lima Parish, Monroeville; the Rt. Rev. Msgr. John Sabo, pastor of Our Lady of Hungary Church and Dean; the Rev. J. A. McAllister, C.S.C., South Bend Deanery NCCW Moderator and pastor of St. Patrick's Church.

Mrs. C. R. Egry of South Bend is the general chairman of the annual convention.

New Addition To St. Patrick's School Blessed By Bishop

South Bend—The new \$120,000 addition to St. Patrick's grade school here will be ready for occupancy starting Monday, April 30, Rev. Joseph R. McAllister, C.S.C., pastor of the parish, announced.

A near capacity audience filled the church Sunday for dedication ceremonies. The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, made the dedication address. He blessed the new building, which extends south of the old school, and also blessed an American flag given by the auxiliary of South Bend post No. 1167, Veterans of Foreign Wars. The parish Boy Scout troop raised the flag.

The ceremonies in the church were highlighted by a talk on Catholic education by Rev. Curt A. Suelzer, pastor of St. Joseph's church, Mishawaka. Bishop Noll complimented the parish on the new building. The services were completed with benediction of the blessed sacrament. A parish bazaar was given in the school after the ceremonies.

The addition to the school is a brick structure one-story high, containing three modern class rooms, an office for the teachers, and an office for the nurse. The addition is attached to the former school building at 306 South Scott street and extends south. The edifice is equipped with the latest type ventilation system, insuring a complete change of air in the building every eight minutes. Each of the class rooms is furnished with individual clothes lockers for the children, all of which are controlled by one master lock. The building is modernly lighted throughout, aided by the use of glass brick.

Professor From St. Joe College Talks At Munster

Reviews Reasons For 'Fears Of Europe' At St. Thomas Parish

Munster—"The shadow of possible Soviet invasion of Europe, in the face of Europe's utter helplessness to defend herself, is hovering over that continent like an evil electrical storm that is sure to strike."

Thus did the Rev. Joseph A. Hiller, professor of modern foreign languages at St. Joseph's College, Rensselaer, picture current-day Europe in his talk, "Fears of Europe," Tuesday evening, in St. Thomas More parish hall.

Father Hiller's was the opening talk in a series of five lectures on communism being given by members of the college faculty and sponsored by the St. Thomas More Holy Name Society.

In describing conditions on the continent which he visited last summer, Father Hiller said that today's Europe is sick; sick spiritually and morally because of the effects of communism, nazism, and fascism; sick physically because of the effects of the greatest war known to man.

Speaking of Europeans, Father Hiller said: "Even though they lost all their savings in two world wars, still they would be willing to start again from the bottom except for the one all-important fear—of the nearness of another world war. Amid this fear Europe finds itself absolutely helpless."

He added that, "Eventually Europe is going to have to choose between the U.S.A. or the U.S.S.R., the two super-powers. Marshall Plan aid is doing much to sway the choice toward the democracies."

But knowledge of the fact that Russia, too, has the atom bomb, and that Soviet troops are at the border while most American troops are thousands of miles away and pre-occupied with Korea, make the selection all the more agonizing for Europeans, Father Hiller said.

Should the Europeans yield to Moscow, or should their lands be overrun by the communists, other fears would loom: forced migration into other territories, into Russian work camps; torture; separation of families and loved ones; starvation, the speaker added.

Added anxiety, particularly on the part of central Europeans, was brought about by an American statesman's remark that our line of defense should be the Rhine river.

The Rev. Cletus Dirksen, associate professor of politics at St. Joseph's, will speak on "Origin of These Fears of Communism" Tuesday, May 22.

Diocesan Council Of Catholic Nurses Meet May 6-7

Continued from page 1A

tative to the Indiana State Legislature will be the principal speaker. The annual business meeting will follow the luncheon and a closing board meeting will end the day's official activities. In the evening, dinner will be served to the nurses and the ladies of the NCCW at Our Lady of Hungary parish hall.

Co-chairmen for the meeting are Joanne Guendling, South Bend and Frances Dolgos of Mishawaka. Other chairmen are: general arrangements, Mrs. Mary Kemper; souvenirs, Mrs. Katherine Batig; decorations, Mrs. Margaret Hoffman; publicity, Mrs. Margaret Goeller; reservations and registration, Mrs. Hermaine Arndt; board meeting arrangements, Margaret Monhaut.

Plan Centenary

Rigaud, Que — (NC) — The authorities of Bourget College here are planning the centenary observance of the foundation of the college in May. The college, which is directed by the Congregation of St. Viator, has a student body of 600 with a teaching personnel of 70.

Bishop Pursley To Ordain At Cedar Lake May 4 And 5

Continued from page 1A

liam Slomski, O.F.M. of New Britain, Conn.; Fr. Rudolph Wieszcsek, O.F.M. of Hamtramck, Mich.; Fr. Eugene Kwiakowski, O.F.M. of Jersey City, N.J.; Fr. Leonard Felkey, O.F.M. of Wells-ville, O.; Fr. Innocent Brzuska, O.F.M. of Pittsburgh, Pa.; Fr. Clement Kurowski, O.F.M. and Fr. Maynard Kolodziej, O.F.M. both of Chicago, Ill.; Fr. Sigismund Zaleski, O.F.M. and Fr. Ark Szych, O.F.M. both of Toledo, O.; Fr. Ad-

albert Kalenty, O.F.M. of Brooklyn, N.Y.; Fr. Marvin Tojek, O.F.M. and Fr. Melvin Wierzbicki, O.F.M. both of Milwaukee, Wis.; and Fr. Eugene Gasparovic, O.F.M. of Clifton, N.J.

Those to receive Exorcistate and Acolyte are: Fr. Richard Portasik, O.F.M. of Ford City, Pa.; and Fr. Francis Affelt, O.F.M. of Lemont, Ill.

Assisting Bishop Pursley at the Ordination ceremonies will be the Very Rev. Theophane Kalinowski, O.F.M. as archdeacon, the Very Rev. Victor Krzywonos, O.F.M. as notary, the Rev. Roman Halas, O.F.M. as master of ceremonies and the Rev. Sergius Wroblewski, O.F.M. and the Rev. Bonaventura Babik, O.F.M. as assistant priests.

The ordination will be preceded by a three day retreat conducted by the Rev. Roman Halas, O.F.M.

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Washington Letter

People Who Warned About 'Reds', Vindicated

Many Suffered Great Abuse To Bring Out What Witnesses Reveal

BY J. J. GILBERT

Washington—(NC)—People who have fought for more than a decade to show that the communists were infiltrating Hollywood and trying to take over its influence as a medium of mass entertainment are now being quietly vindicated.

Lately, witness after witness has been appearing before the House of Representatives Committee on Un-American Activities to testify that he has been a member of the Communist Party in Hollywood; to name others in the film colony he knew to be members, and to reveal some of the workings of the Reds in the motion picture capital. Of course there have been some who have refused to answer questions regarding communism on the ground that it might incriminate them. But enough witnesses have talked freely to give a good picture of what has gone on in Hollywood.

These revelations would have received far more publicity than they have been accorded, except for the fact that other interesting developments already held the spotlight and the headline.

But because these revelations have not received as much attention as other happenings, do not think that they are unimportant, or that they represent a victory easily won.

For well over 10 years, courageous men and women have stood up to warn the American people that the Reds were trying to "take over" Hollywood. Some of these were in the entertainment field; some were not. Those in the entertainment world who warned against the communists placed their theatrical careers in jeopardy. It would seem that at least some of them lost their careers because of this heroic service to their country. And those not of the entertainment world suffered too.

Some rather indecent people, it turned out, hurled vicious abuse against those who dared to sound a warning against communism. There was much posturing and talk about "reaction" and "witch-hunting." People shrieked about their right to privacy in their "political" beliefs. Many a patriotic head was bloodied. The posturing and the gibberish went on.

But little by little communism came to be exposed as a smelly racket operated by vicious gangsters. Korea convinced everyone of this. No longer did it sound true to speak of communism as a "political" belief. The Reds, the "Pinks" and the other dupes began to feel foolish. That is when the truth began to come out.

Much remains to be done to eradicate, or at least isolate, the influence of communism in Hollywood, on the stage and on the radio and television. But it looks as if it can be done. It would be a shame if, in the hour when the tide is turning, we were to forget those who stood up to the threat of communism so long, and suffered so much to open the eyes of their fellow Americans.

Edward Dmytryk, one of the Hollywood Ten who were sent to jail for contempt, returned before the House Committee in recent days and gave them some of the most important testimony the group has received.

Mr. Dmytryk told the House Committee that he was a member of the Communist Party in 1944 and 1945. He refused to answer questions on this point in 1947. He completed a basic six-month term in jail by actually serving four months and 17 days. On his reappearance before the Committee, he said the Alger Hiss case, the case of Judith Coplon, exposure of atomic spy activities in Canada and the United States and the Red invasion of South Korea have convinced him that communism is a menace.

The former Hollywood director, who named more than a score of Hollywood figures as having been members of the Communist Party or members of organizations the communists used, said the Committee has these three objectives in Hollywood:

CATHOLIC MOTHER OF THE YEAR



Mrs. Thomas Matsudaira, of Seattle, Japanese mother of 13 children, has been selected by the National Catholic Conference on Family Life. A daily communicant, she finds time after caring for her family to visit hospitals regularly and has brought many converts into the church. She was a convert from Buddhism in 1930. With her, in the photograph made at the family's home in Seattle, are her husband and 11 of her 12 living children. A daughter-in-law, Barbara Matsudaira, and a grandson, Dennis, are at far right. The eldest son, John (inset picture) was away from home sketching for a watercolor exhibit. The young artist is a World War II veteran and won the Purple Heart in the Italy campaign. Two of the other sons are Army veterans. Photo courtesy of Catholic Northwest Progress. (NC Photos.)

Rural Life

Rural Americans Aid India

George Weybright, Syracuse, Indiana, seedman and farmer, led a delegation of students of Social welfare and farmers to Washington D. C. to Her Excellency, Madame Pandit, Indian Ambassador to the United States, in concern for India's present famine.

Feeling and interest by the farmers of northern Indiana and by business men and farmers of the Chicago area are declared high by Mr. Weybright on the need of wheat to aid starving people in India. This humanitarian interest was presented as typical of the attitude of American farmers of all faith, by the spokesmen Weybright, Haines, and McDonald, to Madame Pandit.

Attention was called to the token wheat presented at Washington by the delegation and Madame Pandit referred to large gifts and many small gifts of even dollar bills and

fifty cent pieces given gladly by Americans to help India.

Madame Pandit was deeply touched by offers from schools in America to give up one meal so that money thus saved could be donated to India. One school wired her asking her if she could come to them and fast with them for 24 hours.

She said, "I regret I was unable to go there, but they wrote me telling us how successful the fast was. By such acts as these, you are building up a great wall of friendship between two people which I hope will stand the test of time."

The Weybright delegation then went to the Senate Foreign Relations Room and presented a token bag of wheat to Senators—indicating a belief of Americans that immediate relief must be granted to the hunger stricken people of India.

Rosary Society Seeks Increase In Members

Fort Wayne — Prospective members for the St. Patrick Parish Rosary Society have been invited to attend the May 9 meeting of the organization in the Lyceum. Mrs. Charles Hall and Mrs. Jules Doriot are in charge of the program following the business meeting.

1. To take advantages of the large dues and assessments it could collect in that wealthy community. 2. To gain prestige from the activities of the party itself and from the work of "front" organizations that could collect large sums from persons not suspecting their motives. 3. To move to "take over" the industry through its guilds and craft unions and then to infiltrate the motion pictures themselves.

These are precisely the objectives against which the American people were warned a decade ago.

New Haven Sodality Entertains Children

New Haven — On Sunday, April 29, the St. Rose Sodality of St. John's parish here entertained the grade school children at St. Vincent's Villa in Fort Wayne.

The program began with songs, followed by charades and quizzes. Finally the members joined with the children in playing several musical games. Members of the sodality were coached by Mrs. Ferris Newman. Approximately 25 sodalists participated in the project.

Elect PTA President

Fort Wayne — Mrs. John Daugherty has been elected president of the St. Peter's PTA. Other officers are Mrs. H. A. Steele, vice-president; Mrs. John Junk, recording secretary; Mrs. Robert DeVinney, treasurer; Mrs. A. T. Frank, corresponding secretary, and Mrs. Frank Lallak was named chairman of the annual pot luck supper to be held this month.

Recovering

Lisbon —(NC)— Archbishop Pietro Ciriaci, Apostolic Nuncio in Portugal, is recovering from a leg fracture which he suffered recently when he fell in the street.

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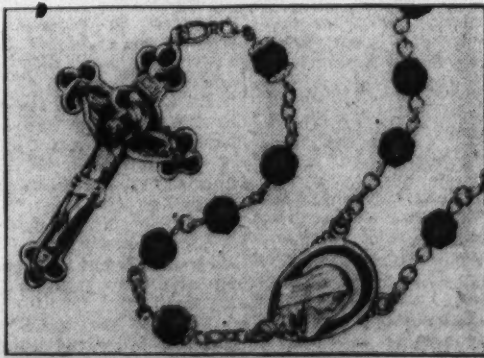
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The Voice of the N.C.C.W.

Diocesan Publicity

Mrs. J. B. Vurpillat

Parish and Organization representatives from the South Bend Deanery have been named to serve as hostesses to the delegates attending the 18th annual convention. With Mrs. Thomas Arch serving as chairman, the committee includes:

Mrs. Stanley Rozniarek, Mrs. Christian Horwarth, Mrs. Wayne Baer, Mrs. Jesse Ruff, Mrs. John Szymanski.

Mrs. John Doyon, Mrs. B. Burke, Mrs. John Monhaut, Mrs. William Horgan, Mrs. Joseph Molnar.

Mrs. Pauline Kielton, Mrs. Alfred Herring, Mrs. Walter Shilts, Mrs. Clem Markowski, Mrs. Helen Chandonia.

Mrs. V. Kulwiski, Mrs. James Varda, Mrs. Ralph Howland, Mrs. Dean H. Swadener, Mrs. W. A. Wolf.

Mrs. Paul Beeler, Mrs. Lauren Teghtmeyer, Mrs. Adolph Korte, Mrs. George Wisalek, Mrs. Joseph Widawski, Miss Virginia Rosenfeld and Miss Marion McCandless.

Fort Wayne Deanery

Mrs. Roy Grimmer

Mrs. Eloise Carmichael of Huntington was re-elected president of the Fourth District at a meeting held in Wabash, Sunday afternoon, April 29. Other officers named were Mrs. Agatha Christie, Roanoke, vice president; Mrs. Lawrence Sullivan, Wabash, secretary; Mrs. James Fedewa, North Manchester, treasurer and Mrs. Mary Scheiber, Huntington, parliamentarian.

Mrs. J. V. Derrick, St. Bernard's parish representative, opened the business meeting in the K. of C. hall following Benediction in church. Representatives of the nine district parishes gave reports on NCCW activities and Mrs. Sullivan read the secretary's report. Mrs. Joseph Neuntz of Roanoke was nominating committee chairman.

Priests of the district were introduced and the Very Rev. Msgr. T. E. Dillon, pastor of St. Mary's Church, Diocesan School Superintendent, Huntington, gave the principal address.

Hammond Deanery

Mrs. C. W. Morden

May 6-7: 18th Annual Diocesan Convention in South Bend.

May 15: Annual N.C.C.W. Day of Recollection at Mt. Mercy Sanatorium.

June 14: June Assembly.

All roads lead to the 18th annual convention. Delegates from each local parish will represent the Hammond deanery of the N.C.C.W. at the conclave. Mrs. Hubert Kruzan, Deanery president urges all women to attend if possible.

Hammond — Election of officers and parish reports were included on the agenda of the Hammond district meeting at St. Mary's parish hall.

New officers are Mrs. Justin Serozynski, president; Mrs. Robert Mings, vice president; Mrs. Ernest Leydet, treasurer; Mrs. Matthew Wirtz, secretary, and Mrs. Russell Oltz, parliamentarian. Mrs. George Miller is retiring president.

Highlight of the session was an address, "A Plea for Unity Among Christians Against Our Common Enemy," by Rev. A. W. Reinig, pastor of Our Lady of Perpetual Help church.

The need for additional youth centers in Hammond was stressed by Mrs. DeVerle O'Dowd, youth chairman. She described youth activities conducted in the Hammond district.

Mrs. W. J. O'Keefe explained the work and purpose of the Daughters of Isabella and Miss Margaret Lynch, a representative of the National Council of Catholic Nurses, discussed the need for proper placement of nurses.

Whiting — Re-elected as president of the Whiting district is Mrs. Ernest Hein who was named to the office in an election at the final meeting of the fiscal year. Her corps of officers includes Mrs. Joseph Johnson, vice president; Mrs. Wm. Hansmann, secretary;

Miss Mary Ryan, treasurer, and Mrs. Joseph Kovacic, parliamentarian.

Miss Frances Marnan, R.N., representative of the National Council of Catholic Nurses, spoke briefly on the need of nurses and the encouragement of Catholic girls to enroll in Catholic training schools. Mrs. Michael Bodney was introduced as the new deanery president, who will be installed in June.

Mrs. James McShane, past diocesan president, announced the Pre-Cana conferences held at the St. Joseph atheneum, and Mrs. Leo B. Smith, deanery spiritual activity chairman, told of further plans for the annual Day of Recollection to be held at Mount Mercy sanatorium in Dyer May 15.

The Rev. H. Renner, assistant pastor at Immaculate Conception church, and the Rev. H. Miller of Sacred Heart church, also addressed the large group in attendance at the session.

East Chicago — Mrs. Frank Forbeck, was elected president at the recent East Chicago district meeting at the Holy Trinity Hungarian church. Other officers include Mrs. Ernest Patchman, vice-president; Mrs. Wm. Huber, secretary and treasurer and Mrs. Anthony Greslo, parliamentarian.

The Rev. Paul Miller, gave an interesting review on the recent popular book, "Everybody Calls Me Father."

Mrs. Joseph Wasko, the retiring president was presented a gift in appreciation of her services for the past two years by the Board of Directors.

Michigan City Deanery

Mrs. W. E. Ball

The deanery nominating committee appointed by Mrs. Owen Daly, president, announces the selection of new officers as follows: President, Mrs. Ralph McCarten; recording secretary, Mrs. Frank Schaeffer; treasurer, Mrs. William Harrison; parliamentarian, Mrs. Fred Weiss; auditor, Mrs. Joseph L. Vogel; director at large, Mrs. Martha Nespo.

Mrs. Tom Tobin headed the committee, and was assisted by Mrs. John Frankinburger and Mrs. W. E. Ball.

Come, Let Us Adore Him

The Legion of Mary of the Fort Wayne Deanery is sponsoring Adoration of the Blessed Sacrament at the Chapel on Cathedral Square each Thursday before each First Friday from 6:30 P. M. Thursday to 7:00 A. M. Friday. We invite you to spend an HOUR before the Blessed Sacrament during the night.

With Summer coming added adorers are needed—those who will pledge to spend ONE HOUR a week. The hours will be from 7:30 a.m. Mass till 12:00 noon, during the months of June, July and August, including the first two weeks of September.

We know there are many willing persons who will give of their time to come to spend an hour with CHRIST. WILL YOU sign the coupon below and mail it to us?

All who read this announcement are invited to participate in this wonderful work, "An Hour Of Grace."

Be generous with Christ
And He Will Be Generous To You

CLIP AND MAIL AT ONCE

Mrs. Beatrice Sawyer, 453 St. Martin Street, Fort Wayne, Indiana
I will spend on Hour each week from June 1 to September 15, 1951

Name _____

Address _____ Phone _____

Parish _____

The best day for me
would be _____

The best hour for me
would be _____

Unity Circle D. Of I. Silver Anniversary



Unity Circle, Daughters of Isabella celebrated its silver jubilee at a banquet staged in the Panel Room of St. John's School, Robertsdale, April 26. Pictured at the speakers' table are: (seated) left to right, Mrs. Carolyn B. Manning, national regent; the Rev. James Stapleton, toastmaster; Mrs. W. J. O'Keefe, Unity Circle regent, and the Rt. Rev. Msgr. August Fussenegger, state Chaplain, Indianapolis; (standing) left to right, the Rev. Leo Hildebrandt, pastor, St. Mary's, Griffith; Mrs. J. Simon, first regent, Unity Circle; Mrs. Jerome Dalton, state regent; the Rt. Rev. Edward Mungovan, V.G., All Saints, Hammond and the Rev. A. Junk, principal, Bishop Noll High School.

The following delegates will be sent to the diocesan convention, Mrs. Daly, the Rev. Theodore Fetting, deanery moderator, and the three district presidents, Mrs. Louis Domke, Mrs. Thomas Spychalski and Mrs. Felix Flitter.

Cathedral Rosary Sodality Meeting Set For May 9

Fort Wayne—The Rosary Sodality of the Cathedral of the Immaculate Conception has scheduled a meeting in the Cathedral gym for the evening of Wednesday, May 9. The Rt. Rev. Msgr. John A. Dapp, pastor and moderator, will open the session.

Mrs. Lysle Johnson, president, has appointed Mrs. Ann Bley as general chairman who will be assisted by Mrs. Forrest Voorhees, vice president; Mrs. Joseph Marquardt, secretary; Mrs. Mercedes Purviance, treasurer; Mrs. Clarence Freiburger, parish chairman; Mrs. I. J. Ulmer, Mrs. Lauren Griffith, Mrs. Joseph Noll, Mrs. Stella Parquette and Miss Catherine Nichter.

Since the meeting will be the last until September, all members are urged to attend.

Voice Of The NCCN

Mrs. John H. Bickel

The regular meeting of the Hammond Deanery of the NCCN was held recently at St. Catherine's Hospital. Mrs. Robert Boyle, Vice-President presided.

A discussion of the Catholic Activity group was led by Frances Marnan. It was decided that the aid of the NCCW be sought in the carrying out of the activities of this group.

A committee was chosen, consisting of Frances Marnan, chairman, Marlene Sharp and Mary Kramezsh, to prepare a ballot to elect officers for the coming year. Each deanery member will receive a copy of the ballot before the next deanery meeting.

The date for the Communion Breakfast was scheduled for June 10, to be held at St. Catherine's Hospital. The committee members appointed were: Sister M. Odilla, chairman, Rose Tulock, Mrs. Amelia Smitka and Beatrice Bernaski.

The guest speaker for the evening was John Twyman, secretary of the Lake County Medical Association. He gave a talk concerning Socialized Medicine. He suggested that the group take a stand in opposition to any legislation dealing with compulsory health insurance.

St. Augustine Alumnae Announce Programs

Fort Wayne — Important St. Augustine Alumnae events on the organization's calendar have been announced by Miss Beatrice Kinder, president. The Mary's Day Mass will be offered in Blessed Sacrament Chapel at 7:30 a.m., Saturday, May 12. The annual Alumnae dinner is set for 6:30 p.m., June 12 in the Fort Wayne Women's Club and on July 8 the group will be the guests of the Sisters of Providence at St. Mary's of the Woods, Terre Haute, Ind. The trip will be made in a chartered bus.

Members of the Fort Wayne Diocesan Council of Catholic Nurses are again reminded of the Annual meeting to be held in South Bend on May 5 and 6. If you have not already made your reservations and returned your ballot, you are urged to do so. It is hoped that a record number will be in attendance at the meeting, since a very interesting program has been planned.

These received the group take a stand in opposition to any legislation dealing with compulsory health insurance.

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OUR SUNDAY VISITOR

Fort Wayne Diocesan Edition

Religious Section

In Three Sections

HUNTINGTON, INDIANA, MAY 6, 1951

No. 1

Morals Can't Change With Attitudes

Breakdown Of Present Generation Traced To Neglect Of Religion In Homes And Schools

Our Weekly Chat With You

Dear Readers...

THE flood of letters from converts to the Church not only has amazed the Oklahoma young lady who sought advice concerning the manner of receiving instruction in the Catholic faith while living a long distance from a priest, but has amazed us as well. Nothing could have proved to us so forcibly that Our Weekly Chat With You is very well read by the recipients of this paper.

A week after we proposed that converts write to this prospective convert, letters came to us by the hundreds. We forwarded these to the college girl and they elicited from her the reply which we herewith submit:

"I wish to thank you, *Our Sunday Visitor* and all the kind people who have been writing to me. Every letter that I have received has been a perfect gem and each has brought me happiness and courage indescribable. I cannot thank you enough. Words are too weak to express my feelings.

"Since I last wrote to *Our Sunday Visitor* requesting help and literature I have started instructions under the nearest priest. I have discovered that no obstacles are really as great as they seem when a little effort is exerted in overcoming them.

"Immediately after receiving *Our Sunday Visitor's* reply I called the priest, and somehow, so far, I've been able to locate some means of transportation. It is at times difficult, to be sure, and sometimes my acquaintances are rather cold, but I know now that there can never be anything so beautiful on earth as being in communion with the True Church of Christ. I hope to experience the joy of being in her fold sometime next month.

"Should I exhaust all resources of language I would be unable to express my deep gratitude to you, and all those people who have written to me, for the joy and courage you have given me in helping me along the road when it seemed too rough. I am deeply moved by this genuine interest in a conversion, and for all the prayers being so generously offered for me.

"Thank you very much."

Even this late—a month after the Chat appeared in this paper—we are receiving letters every day from converts who would like to give the lady encouragement. For instance, today we received a letter from a resident of Cleveland, a convert of only two years ago. She is very eager to help the Oklahoma young lady, and writes:

"I am not only very happy in my newly found faith, but I have

THE moral law, as fixed as the North Star, remains in force no matter how the attitudes of people, during the course of years are even centuries, may change. This is a fact recognized by all in regard to nine of the ten Commandments.

All persons agree that it is wrong to worship idols; that it is wrong to profane God's name and blaspheme; that God has a right to public worship at least one day of the week; that children must love, honor and obey their parents; that it is wrong to kill and to steal, and to lie and to covet unjustly.

The force of these nine Commandments promulgated by Almighty God through Moses thousands of years ago has never been questioned. The only one which people believe should not be in force is the one which forbids illicit sex conduct, even though they have experienced, during the last generation, that the moral structure of our nation has suffered immensely from that attitude.

Two generations ago divorce was related to marriage as one to sixteen; in recent years, in our cities, the ratio has been one to three. When one-third of all people in the United States who contract marriages have them dissolved, and contract new marriages, separating father or mother or both from their children, and, in the words of Christ, "live in adultery," society must pay heavily for the consequences.

The same can be said of youths. When they see such moral laxity among their elders, when filthy story magazines are admitted to the home, when they patronize suggestive movies, and are admitted to public dance halls, which the lower element

of society usually patronize, they can not possibly remain clean minded nor regulate their conduct by the laws of God.

The Basic Cause

The root cause of all this laxity is certainly the ignorance

of youth concerning religious and moral standards. Their parents do not attend church, and during their school days were never taught the significance of the Ten Commandments. Few youth's are receiving any instruction of that character today. Hence both parents and youths see no special wrong in doing what a great many others do.

The National Council for American Education, in the *Educational Guardian*, recently published a Statute passed by the legislature of Massachusetts in 1789, which has never been obliterated from the law, but, of course, to which very little attention is paid in modern times. If today our citizenry were imbued with the ideas expressed in that Statute we would have a much better world in which to rear our youths: The Statute is as follows:

"The president, professors and tutors of the university at Cambridge and of the several colleges, all preceptors and teachers of academics and all other instructors of youth shall exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice and a sacred regard for truth, love of their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and they shall endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above

Continued on page 9

Early Protestants Revered The Blessed Virgin Mary

MARTIN Luther is quoted in "German Works on the Magnificat," Part VI, Vol. 27, p. 6, as follows:

"Mary does not exist to be a goddess. She does nothing; God does all things. We ought to invoke her that God, through her desire, may give and do what we pray for; just as the other saints, too, are to be invoked, whilst the work remains entirely God's."

What Luther's own feelings were about this time (1517) may be gathered from a sentence of his "Postille" on the Feast of Our Lady's Nativity: "Gladly will I have Mary to pray for me!"

Again he writes in his "Deutsche Schriften," vol. xiv, p. 250:

"Therefore, in a word, all dignities are embraced in her when we call her the Mother of God; no one can speak greater things of her or to her."

THE BOHEMIAN CONFESSION (Corpus. Lib. Symb., 1845, vol. ii p. 55)

"Of the Most Blessed Virgin Mother of Our Lord, elect of God among women before the ages, virgin before, virgin after Our Lord's birth, — she who, though no less than others redeemed by the Blood and gracious merit of her Son, was a temple and shrine of the Holy Ghost, by whose great gifts, virtues and graces she was endowed. For God hath done to her beyond other great things; therefore our churches celebrate her

festal days to God's glory. They compose pious hymns concerning her, which are sung both at home and in church. They, in her, praise God, and exhort all to the imitation of her faith and other virtues, and commemorate her labors for the Lord. For with the whole Church of the saints they proclaim her most blessed."

THE LEIPZIG COLLOQUY (1631) (Beck, vol. i, p. 481.)

"That they incontrovertibly believed that the Virgin Mary, before, in, and after Our Lord's birth, remained a virgin; and that she was not merely the mother of a man, nor merely Mother of Christ, but truly Theotokos, or Mother of God (Gottesgebäerin).

THE BASLE CONFESSION (Dietlein, "Evangelisches Ave Maria," p. 7.)

"There are many apostles, but only one Mother of God. Here the Virgin Mary excels all other children of men, and stands alone next to her Divine Son, — the pure Immaculate Virgin."

Pius X To Be Beatified ... Here's Why

As Young Priest, Poor Found Him Truest Friend

Second in a series of articles by JOHN A. HARDON, S. J.

WHEN the newly ordained Father Giuseppe Sarto, who was to become Pope Pius X came to Tombolo, he already had the makings of a fine preacher. But under the pastor, Don Costantini, he improved these talents even more. He would carefully write out his sermons and then, with the church doors closed, he would mount the pulpit and give his sermon to the empty pews—and to Don Costantini, who never failed to correct what he thought needed improvement. "And Don Giuseppe would thank him with humble docility, add, change or delete, according to his pastor's directions."

Whatever he received by way

of stipends for his preaching, he faithfully turned over to his mother. However, often enough, he would also draw on this source of income to help his beloved poor. When his pastor once gently reproved him, suggesting that he might give more attention to his

mother, he answered, "The poor people are in greater need than she. The Lord will also take care of her."

One day, after preaching in a nearby town, he received 20 lire for his ministry. "But would you believe it," relates the pastor's niece, "by the time he got home, not a centesimo was left in his pocket. My uncle scolded him, saying that before giving to charity, he should think of his mother. To which Don Giuseppe replied, 'God will also take care of my mother.'"

The biographer of Pius X, Mons. Marchesani, in describing this characteristic trust in Providence, notes, with justice: "Providence is never found wanting!"—This is one phrase that you most often come upon in Sarto's letters: as a cleric, as priest, as bishop, as cardinal. He announces some sad news to you, he unburdens himself of his sorrows and trials, but then, invariably, he will finish with this statement, full of faith: "Enough said; Providence is never found wanting."

The religious life of the parish was his principal concern, his constant pre-occupation. In Tombolo, with many dealers in cattle, merchants and the like, the practice of blasphemy had become common. To extirpate the vice, the zealous curate had recourse to a bit of strategy. Having acquired an ascendancy over the young men, one day they complained to him that they were not able to read or write. Don Sarto offered to teach

Continued on page 9

If you are asked—

"Upon What Is Your Belief In Purgatory Based?"

The Answer is...

Dallman:

Christ says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned"—Mark 16:16. The Bible teaches only two places, heaven and hell—Luke 16.

The Pope teaches a third—purgatory.

Editor:

Interpreting Mark 16:16 in the light of dozens of other Scripture texts, we discover that we must do more than "believe" in order to be saved, even if we will be damned should we refuse to believe—because such a refusal would be defiance of the very authority of God.

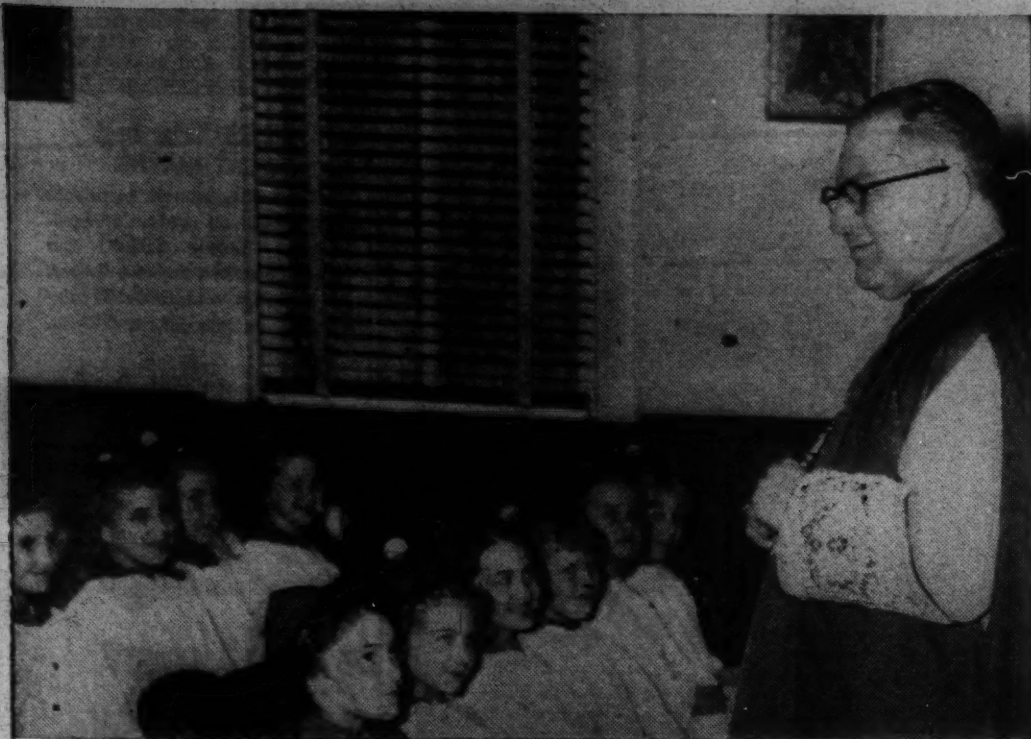
The Bible does not teach "only two places,

heaven and hell." Whither did Christ's soul go on the day of his death on Calvary? Evidently it did not go to heaven nor did it go to hell. It went to the place where the souls of the just from the day of Adam down to Christ's death were detained until Heaven would be opened for them through His infinite atonement.

Not only does the Bible teach "a third" state in the other world, but the Jewish Church, embracing the chosen people of God, believed in a place or state in the other world where souls could be aided by sacrifices and by the prayers of their brethren on earth. The Bible does not call this place or state "purgatory" any more than the Bible calls the book so named "the Bible."

Continued on page 11

Confirmation At Highland And Lowell



Pictured above is the Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne as he addressed a part of the class he confirmed in Our Lady of Grace church, Highland on April 15.

The class numbered 76 children and 12 adults. The group was prepared for reception of the sacrament by the Rev. Alvin J. Jasinski, pastor. Thirteen children of the parish received their First Holy Communion on Easter Sunday.

Bishop Pursley is shown, at the left, administering the sacrament of Confirmation at St. Edward's church, Lowell. Fifty-five children and 20 adults were confirmed. The Bishop was assisted at the ceremony by the Very Rev. Alfred J. Zanolar, C.P.P.S., president of St. Joseph's college, Rensselaer, deacon and the Rev. Ildephonse Rapp, C.P.P.S., of St. Joseph's college, subdeacon.

The class was prepared for confirmation by the Rev. E. M. Boney, pastor.

Friars Minor Conventual Celebrate Beatification Of Father Francis Fasani

Vatican City—Tridua and novenas throughout the entire Order of Friars Minor Conventual are celebrating the beatification of Father Francis Anthony Fasani in St. Peter's Basilica April 15. The solemn rites elevating the Conventual priest culminated a process that lasted for 120 years. Although the beatification was proclaimed as a saint in Southern Italy even before his death Nov. 29, 1742, formal opening of his cause did not take place till 1831.

In the United States the beatification is being observed by Conventual communities coast to coast, organized under four provincial headquarters: Syracuse, N. Y.; Chicopee, Mass.; Louisville, Ky.; and Lake Forest, Ill. The order's Western Hemisphere apostolate stretches also from Canada to Central and South America.

The Friars Minor Conventual of the Province of Our Lady of Consolation with headquarters in Louisville, Ky., have their Novitiate in Angola, Ind.

Two miraculous cures were offered in the long course of proving Blessed Fasani's sanctity. A laboring man was suddenly relieved of suffering with septicemia, a morbid blood condition, and a soldier was immediately healed of obstinate wounds he incurred in war. Proposed to the Sacred Congregation of Rites by Cardinal Verde, both cures were approved as miracles by Pius XII March 4, 1951. The miracles were sudden cures, testified to by physicians as entirely beyond nature. They occurred in 1944 and 1945.

Blessed Francis Anthony Fasani was born Aug. 6, 1681, at Lucera in Southeastern Italy. His parents were poor peasants. The boy lost his father by death early in life. The mother remarried and the stepfather, who dearly loved the lad, influenced the mother, despite their poverty, not to have him

study for a trade but for the priesthood.

He was ordained Sept. 19, 1705, and showed himself to be an eloquent preacher, a lover of the poor, and a friend of the unfortunate. He served as a missionary, retreat master, and Lenten preacher. He would sit for hours in the confessional, listening to and absolving the sins of his penitents, consoling the afflicted and warning the hardened of heart. He frequently visited the sick, orphans, and the imprisoned.

In 1707 he was appointed lector of philosophy at the college of Lucera. Here he impressed students by the depth of his teaching, the clearness of his exposition, and his convincing arguments. He soon advanced to become regent of studies, superior of the convent, Provincial, and then master of novices.

He was selected for a Bishopric by the Holy See but declined the honor. After 37 years in the priesthood he died Nov. 29, 1742. People hurried to the Church of Saint Francis proclaiming: "The saint is dead! The saint is dead!"

A continued veneration hallowed his memory. For 200 years the people of Lucera knelt and prayed at his tomb.

An American, the Superior General of the Conventuals, Father Bede Hess, attended the beatification April 15. Several Southern Italian Bishops led 3,000 pilgrims to Rome. The Pope came to St. Peter's for veneration of the new beatified when Bishop Vendola of Blessed Fasani's birthplace celebrated Benediction.

Huntington Knights Have Breakfast, Pilgrimage

Huntington—Huntington council of the Knights of Columbus held their annual spring Communion breakfast Sunday morning, April

29 following the eight o'clock Masses in SS. Peter and Paul's and St. Mary's churches here. The breakfast was held in the Knights of Columbus hall.

Following the breakfast, the members made the Holy Year Pilgrimage to the local parishes. Very Rev. Msgr. T. E. Dillon, pastor of St. Mary's church and Grand Knight Jerry Seifert led the Knights in the required prayers.

Peter C. Reilly Gives Painting To Wightman Gallery At Notre Dame

Notre Dame—Peter C. Reilly, president of the Reilly Tar and Chemical Company, Indianapolis, Indiana, has presented the Wightman Memorial Art Gallery at the University of Notre Dame with an original oil painting of the noted Italian artist, Carlo Miratti (1625-1713).

The painting, entitled "The Virgin Reading," is the second that Mr. Reilly recently has given Notre Dame. He also presented the University with Sassoferato's "Madonna and Child Adored by Angels." Mr. Reilly is a member of the Associate Board of Lay Trustees and of the Advisory Council for Science and Engineering at Notre Dame.

Chapel At Clear Lake To Open For Summer

Angola—St. Paul's chapel at Clear Lake will open for the Summer Season on Sunday, May 6 with mass at 9:30. On the Sundays of May there will be but the one mass. Starting with the first Sunday of June and extending through the first Sunday of September there will be two masses at the chapel; the first at 9:30, the second at 11 a.m.

St. Paul's chapel is in the care of Rev. Hubert Kobunski O.F.M. Conv. of St. Anthony Novitiate in Angola.

Fr. Martin D'Arcy, S.J. Lectures At St. Mary's

Notre Dame—The Very Rev. Martin D'Arcy, S.J., of Oxford University, England, author of 11 philosophical works, lectured at St. Mary's college on "Knowledge and Love," Monday, April 30. Father D'Arcy described two kinds of love, emotional and rational, and drew from history and philosophy a background for his conclusion that the perfection of these two loves should be in the human being's love for God.

Father D'Arcy came to the United States in 1936 and served as Dean of the Department of Philosophy at Fordham University's graduate school. In 1945 he was appointed Provincial of the English Province of the Jesuit order.

This is the second time Father D'Arcy has spoken at St. Mary's. In June, 1940, he gave the principal address at the 89th Commencement exercises here.

Summer Chapel Opens At LaGrange May 6

St. Mary of the Angels chapel, a summer mission from St. Joseph's church of LaGrange, opens for services this coming Sunday. During the month of May, Mass will be at 10:30 D.S.T.

During the past year the chapel was able to reduce its debt by \$1,025.00 to principal remaining of \$3,800.00. A larger reduction of debt is expected to be made this year.

The Rev. Gregory Kollros O.F.M. Conv. has charge of the mission.

Living Rosary Planned

Fort Wayne — The Women's Catholic Order of Foresters will plan a Living Rosary at an important meeting scheduled for 8:15 p. m., Tuesday, May 8 in St. Mary's hall, Lafayette and Jefferson. Mrs. Edward Adang, chief ranger will preside the complete plans for the Living Rosary set for May 22 will be outlined.

Rosary Society Meeting

Fort Wayne—Mrs. Clara Michell will describe her recent trip to Europe following a business meeting scheduled after the potluck supper of the St. Mary Parish Rosary Society in the school auditorium, May 9.

Mrs. Ted Toerne, president, Mrs. John Hettinger and Mrs. Agatha Settini have charge of the program.

Sister Writes History Of Her Order With A Fictional Touch

New York — (NC)—A book entitled "Canticle of the Harvest," written by Sister M. Hester of the School Sisters of Notre Dame, Mount Mary College in Milwaukee, will soon be published, it was announced here.

The book is a collection of stories from the archives of the School Sisters congregation and depicts its pioneering and growth.

It presents an unusual approach to historical writing. The author has selected episodes for their entertaining and character-revealing values and recreated such episodes in a somewhat fictional form. Each chapter becomes a short story featuring a striking personality or situation. A paragraph of historical content precedes each chapter.

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Participate in this Solemn Novena in honor of Our Lady of the Sacred Heart

Arranged by the Missionaries of the Sacred Heart

**Nine Days of Prayer Beginning May 23, Ending May 31, the Feast of
Our Lady of the Sacred Heart**



The Treasurer of the Sacred Heart

In accordance with the traditional teaching of the Church, that the Sacred Heart is the treasury and source of all graces and that Mary is the dispenser of these graces, Our Lady of the Sacred Heart is honored with the lovely title, "The Treasurer of the Sacred Heart." Through her, we seek and find the graces, both spiritual and temporal, of which we stand in need.

The Conqueror of the Impossible

Our Lady of the Sacred Heart was given the title of "The Conqueror of the Impossible" by the Spaniards because of the many marvelous favors she obtained for her children in evidently hard and difficult cases. It is especially over the heart of a son that a mother has ineffable power; such is the power of Mary, and Jesus is ready to grant her every wish and request.

The Hope of the Hopeless

The vision of a loving mother who may obtain all from the Heart of her Divine Son fills us with the utmost hope and confidence. Exhausted with fatigue, crushed by the weight of trials, burdened with diffi-

culties that beset undertakings, turn to Our Lady of the Sacred Heart and invoke her aid under the title conferred on her by St. Ephrem, "The Hope of the Hopeless."

The Archconfraternity of Our Lady of the Sacred Heart

The Archconfraternity is an association established with the approbation of the Holy See. Its object is to glorify the Most Holy Virgin under the title of Our Lady of the Sacred Heart; to broadcast far and wide the great love existing between Mary and her Son; to acknowledge the power Our Lady has over the Heart of Jesus; and to obtain by the powerful intercession of Our Lady of the Sacred Heart assistance in difficult and hopeless cases.

Conditions of Membership: 1. Send your complete name and address to The National Shrine (see coupon below). 2. Recite daily, morning and night, the ejaculation: "Our Lady of the Sacred Heart, pray for us." (There is no membership fee).

The Church has granted many indulgences to the members of the Archconfraternity. When Pope Pius IX enrolled himself as a member, he wrote on the admission leaflet: "Pius IX, who desires to love the Blessed Virgin Mary."



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Completely covered by plastic, it is waterproof, dustproof. It will not soil your clothing. Can be worn on a chain, carried in your wallet, or pinned to a child's clothing. Will be sent as a gift to those who make this novena.

WHEN Father Jules Chevalier, the Founder of the Society of the Missionaries of the Sacred Heart, gave to the Church this devotion to Our Blessed Mother under the title of Our Lady of the Sacred Heart of Jesus, he intended to link together under one title the Heart of Jesus and Our Lady, to show all the wonderful relations of love that existed and exist between the Sacred Heart of Jesus and Our Blessed Mother.

The Sacred Heart is the symbol of the human and divine Love of the Incarnate Word. Our Lady is OF the Sacred Heart because she owes her origin to this Love of Christ, she has been appointed by the Savior to be the TREASURER of the riches of His Heart because she is the perfect disciple of the Sacred Heart, indeed! the Lady after His own divine Heart!

Because of these intimate relations between Mary and the Heart of her Son, we easily see how the interests of Christ are her interests, how Jesus will listen to the wishes of His MOTHER and HELPMATE, and how nothing will be impossible for her to obtain from the goodness of His Heart in both the spiritual and the temporal order.

During this Solemn Novena, join your prayers with those of millions of others who will approach Our Lady of the Sacred Heart and ask her help.

Whether your need is recovery from illness, comfort in sorrow, knowledge of vocation, relief from worry, assistance in home difficulty, or other temporal or spiritual favors, participate in this novena. See convenient coupon below.

My petitions and Thanksgivings:

.....
.....
.....
.....

I enclose (.....) National Shrine Offering.

() (Mark X) Please enroll me as a member in the richly indulgenced Archconfraternity of Our Lady of the Sacred Heart.

I wish to participate

in the Solemn Novena in honor of Our Lady of the Sacred Heart, beginning May 23rd and ending May 31st. Please send me the FREE badge and copy of novena prayers.

Name
Street or R.R.
City Zone State

MAIL TO: National Shrine of Our Lady of the Sacred Heart, P.O. Box 270, Aurora, Ill.

RIGHT or WRONG

Editors' views on current
events and others' comments

O.S.V. Enters Its Fortieth Year

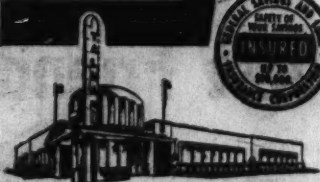
YESTERDAY, May 5, *Our Sunday Visitor* entered its fortieth year of publication. It lived through the turbulent days of Socialism in this country which came to a rather abrupt end when World War I broke out in 1914. Of course the several million followers of the Socialist party in the United States did not change their hearts, but the ammunition they had used was no longer effective after its leaders and the editors of its publications discovered that Catholics, who became their chief target, displayed unexpected patriotism.

When we entered World War I

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FORT WAYNE DIOCESAN EDITION OF

OUR SUNDAY VISITOR

With YOUTH SECTION

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in April 1917, the Catholic Hierarchy of the United States was the first to offer its unqualified support to President Wilson, and it was discovered after the first enlistments that Catholics had entered the Armed services with nearly twice the strength that they bore in relation to the general population of our nation.

It was because Catholics did provide one third of the Army, a larger part of the Navy and 40% or more of the Marines, that it was resolved by the military heads that the Catholics should be entitled to one third of all chaplains even though they did not count one fifth of the population of the country.

The Editor-in-chief of *Our Sunday Visitor* lived through those days. Because he is an editor, his memory is kept quite vivid on practically everything that was decided at International Conferences, Peace Tables, etc. Of course, a file was kept of clippings from current papers and reviews so that the story of these forty years was pretty accurately kept and preserved.

During these forty years our country had a number of organized outbreaks of bigotry. We have referred to the Socialist campaign against religion in general, but out of that campaign were born more than fifty professedly anti-Catholic papers, all of which were motivated purely by the opportunity which organized bigotry furnished for a gathering of easy money.

Then came the Ku Klux Klan, Guardians of Liberty, the Knights of Luther, and similar organizations, back of which there was not one thread of honesty or sincerity.

Today there has been a recrudescence of bigotry, also organized—this time by churchmen rather prominent in their own respective organizations, whose motives, however, are not at all American or Christian, or in any sense noble. They have falsified, and deliberately, as is clear from the fact that they have never accepted proof of the falsity of their anti-Catholic charges.

Only recently, from our files we have exposed these churchmen and others who were invited to join them as associates. Their records appear in a book of 128 pages entitled "Who's Who in the P.O.A.U."

We recently expressed our belief that our readers would render a real service to their own respective religious organizations and to their country if they sent a copy of this little work to their own ministers who might become innocently involved in a campaign which they would surely regret later. (See advertisement on page 7.) We have an abundance of clippings from newspapers indicating how Protestant clergymen and non-Catholics of prominence expressed their regret for having given encouragement to organized movements of this character in the past.

The World Would Be Better Off

If it were not for religious bigotry in this country and in England statesmen of the world, editors and commentators would strive to learn a bit from the Catholic Church. It seems never to have occurred to them that the Catholic Church has gone through hundreds of wars, has seen the founding of new governments, as well as the overthrow of kingdoms and empires from the dawn of Christianity; that she was the converter and civilizer of practically every nation on the European continent including Russia; that she knows

better than anyone else does the people of all countries, knows their aspirations, and understands what they have wanted.

The Church attacked Communism when it first raised its head in Russia in the year 1918, and during the 33 intervening years she has never altered her position. She was the only one which told all the world in special Encyclical letters the evils of Communism and Nazism. She alone has saved most of Europe from Communism as she, centuries ago, saved Europe from the Mohammedanism peril. Since the end of World War II she alone has kept Germany and France and Italy and Austria from going Communist.

Pope Pius X, who will be beatified next month, died of a broken heart because he was unable to prevent World War I. When he was asked by Emperor Francis Joseph of Austria-Hungary to bless his arms, his answer was "I do not bless war; I bless peace."

Pope Pius XI died at the outbreak of World War II after having offered himself as a victim to Almighty God to prevent it.

During the lifetime of our paper we saw Pope Benedict XV try to keep the United States out of the first European war, and that the United States should have listened is clear from the fact that 18 months after she entered that war (on Good Friday, by the way) President Wilson settled with the Central Powers on practically the same terms that Pope Benedict had presented to the Kaiser and which he was willing to accept.

This paper has patriotically followed American statesmen and remained out of the controversies which have divided our citizenry with one exception. We have emphasized that exception very frequently. It is that we have urged that the United Nations try to do a little more appeasing of Heaven and a little less of Joseph Stalin.

If the world needs anything, it needs Divine Wisdom and that means a return to prayer which our representatives at the United Nations have not insisted on having offered.

When God steps aside—and He does that when we deliberately refuse to recognize Him—the devil has the floor and the deliberations of statesmen are usually directed into the channel of the Evil One. We believe that it is never too late to bombard our State Department, Britain, France and the entire United Nations with demands for prayer. Our entire citizenry should circulate widely and with great emphasis the slogan "We want prayer."

Because we are absolutely certain that our little paper has done extraordinary service to both God and Country in the past 39 years, the only regret we have is that it does not reach every home in the nation.

Ours and other Catholic papers reach only one-fifth of our nation's people from week to week. Secular papers, pagan-minded journals, crime-minded commentators, have the ears of the other 120,000,000 day after day. Such is certainly not a satisfactory condition.

You could help along the "Crusade for God" if you would have our paper sent to a non-Catholic friend or give him yours when you have finished with it.

Practically all the letters we receive today to be answered either under "Father Quiz" or under "If You Are Asked—the Answer Is," come from non-Catholics, and that the paper is read regularly by them is shown from our ever increasing bulk of mail, from both lay and clerical Protestants.

Work with us during this fortieth year of our life for a better country and a better world. If we are dependent on God and not God on us, we must try to please Him and make ourselves worthy of having our petitions answered. These petitions and pleas should go up to Him, not from the few but from the many, if we would win Heaven's Blessing for a lasting peace.

The story is told of a colored preacher in a very poor parish whose up-keep depended on the donations of food which came from his parishioners—largely, it must be admitted, in the form of pig's feet and still more pig's feet. He stood it as long as he could, then finally served notice in the following words: "I like it very much among you people and I want to stay on, but I might as well tell you that I won't be here very much longer unless I can eat higher up on them there pigs."—Thomas A. Lahey, C.S.C.

A Thought For The Week

THE gospel last Sunday, the day preceding Rogation Days, or "Days of Prayers," dealt with the subject of "prayer" to be frequently repeated. In today's Epistle St. Peter exhorts us to be prudent and watchful in prayer. Christ, in the gospel, contrasts the wise with the foolish virgins. The former were watchful, were prudent, while the latter slept, and were unprepared to meet the approaching bridegroom who, in this case, is interpreted to be the Holy Spirit. Whose great feast we are presently preparing for through a novena of prayer.

This special novena to the Holy Spirit is compulsory in all parishes of the world. It is observed in imitation of the novena which the Apostles, Mary, and a number of disciples to the number of 120, kept, while preparing for the coming of the Holy Spirit.

The Father had sent his beloved Son into the world to redeem us; and the Son, before His return to Heaven, promised to send the third and Book of Machabees (2 Mach.

equal to the Father and to Himself in all things.

The Holy Spirit does not enter every soul. It must be prepared to receive Him; it must enjoy the state of grace, and when it does, it is enriched beyond comprehension by the special gifts and graces of the Holy Spirit.

In His discourse to His Apostles and disciples Jesus foretells great persecutions and sufferings which they must endure, but observes that while those who do the persecuting "do not know the Father or Me," they still are instruments for the spread of the faith.

The Evening Bulletin, Providence, R. I., daily newspaper, received a post card. Scrawled in childish handwriting was the following message: "Dear Sir: I prayed to God for to make my mother get better and I want to thank God so when He reads the paper He can see it. My God thank you. From a little boy who loves God."



God Love You

by Rt. Rev. Msgr. Fulton J. Sheen

Our Lord was talking to all the pagans of the world when He said: "You worship you cannot tell what." He was talking to the members of His Mystical Body when He said: "We worship knowing what it is we worship."

GOD LOVE YOU to V. S. C. who sent 2 diamond rings and a watch to be sold for the Holy Father's Missions. "Diamonds are the missions best friend."

Write in for the beautiful World Mission Rosary. Thank God the prayers are helping the missions!

GOD LOVE YOU to the pupils of the 4th grade of a Redemptorist School who sent \$15 they saved during Lent on candy, movies and ice cream. That equals \$168,498.00 the swanky club in the same city could have sent us.

The Holy Father has the biggest growing family on earth—more than 14,000 seminarians in the mission fields. He is directly responsible for their support. For \$150 you can keep one of his seminarians a year. . . Let the Holy Father decide to what countries your money should be sent.

GOD LOVE YOU to the mother whose son, reported lost in Korea is safe and well; in gratitude she sent \$500 to help the missionaries in the Far East.

WARNING: The only authentic World Mission Rosary is in a box stamped with the name of The Society for the Propagation of the Faith. If you buy a rosary without this case a merchant profits—the missions do not.

GOD LOVE YOU to the hundreds of boys in service who send donations to the Holy Father's Missions. These boys know that it is better to convert the enemy than to kill him.

Non-Catholics are sometimes baffled by what we say. A listener to the Catholic Hour wrote in, "You keep referring to Our Lady of Fatima, but I can't see what she has to do with Christianity. I enclose an account of her life taken from the encyclopedia." She had carefully copied everything about Mohammed's daughter, Fatima!

GOD LOVE YOU to E. Mc N. who earns \$6 on weekends working in a bakery. She sends \$5 out of this every 2 weeks to the Holy Father's Missions. This girl is a lineal descendant of the Lady who sang "Magnificat."

Why not take out an annuity for the Missions?

GOD LOVE YOU to L. C. who found a dollar bill which she said she needed badly, but not as badly as the Missions. "Finders-keepers." This became "finders-givers."

"They jam the roads until they drop from weariness and, sometimes die," writes a missionary from Korea, where civilians are fleeing from the Communist regime. "I cannot list my needs, for I need everything: food, medicines, bandages, clothing, to meet the destitution. Please be my auctioneer of this human misery: ask those at home to outbid their neighbors in their generosity. 'Who'll say \$50, \$500, \$5,000 to save these human lives?"

GOD LOVE YOU to H. M. G. who sent the Holy Father's Missions what she earned by having to work on Good Friday. There are so many good people in the world. We should aim to be too active to stagnate; too busy to freeze.

GOD LOVE YOU to the Jewish family who told M. N. a Catholic to send to the missions the money she would have spent on their anniversary present.

"I have to make a thank-you offering," writes a man back at the sacraments this month. He sends \$10 for every Easter that he missed — \$150 in all.

The Holy Father is the most accessible sovereign in the world: He received hundreds of thousands of callers each year. The "Thank You" gift pilgrims give Him are used for His own missionaries, whose agents in the United States are the Rt. Rev. Msgr. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th St., New York 16 or your Diocesan Director.



Father Conroy Talking

Steady There!

OUR school has a graduating class this year of 215 kids. Out of that number, six are married, 22 are engaged and all but seven kids are 'going steady.' This statement was made recently on our weekly radio teen-age forum.

It was made by a non-Catholic attending one of the nearby public high schools. We frequently have panel discussions composed of non-Catholics on this program.

Just to be sure, I took a quick check of the situation in a number of Catholic high schools which will graduate about the same number this year from their senior classes. In no instance was the number of engaged even near as high and there were no married students. However, the "going steady" list was about the same—almost everyone was going steady, either with a fellow pupil or one attending another school.

Point is though, that even in our Catholic schools the problem of "going steady" is just as great as in the public schools and that we are now facing the added problem of engagement. Is it too much to say that within the foreseeable future, we will be up against the problem of whether to allow our students to marry—the same problem which is now plaguing public school officials, pupils and parents?

Whether we ever are forced to face the problem of marriage in our Catholic high schools, it still must be said that the "social institution" of "going steady" in high school, is responsible for enough trouble. And I am not referring to only the trouble which occurs while the boys and girls are still in school. That is being constantly discussed as it is.

What I have reference to is the fact that after these young people are graduated they almost invariably "break it up." A survey of our own, plus some extensive consulting with others who are in a position to know, reveals that almost 90% of high school romances never work out. The parties involved then will tell you that to have gone steady during high school days was a mistake. They will also tell you that it was so much time wasted inasmuch as they must now begin all over again in looking for a life partner.

If this is true, then even more so is engagement among high school pupils a mistake. Students who were going steady can feel free to separate if they want to and, as we have said, often do. But those who are engaged have not quite that same freedom and may not want to admit their mistake quite so readily. This is a bad state of affairs, and could easily result in unhappy marriages, if and when they do take place.

Girls and boys in high school still lead a sheltered existence. Their circle of friends is limited. They have not as yet been subjected to the turns and vagaries of being "on your own." They are still to meet countless interesting people among whom they might find one who will measure up to the standards of a more mature judgment. Then what?

If they are free to choose, fine! If they are tied up in some "steady" proposition already—not so fine. There is the embarrassment and often the agony of breaking it up. But if they are engaged—then there's real trouble afoot. We need hardly mention the disastrous consequences if they are already married. This story is well known.

Many high school students confess "going steady." "Everyone is doing it," they say. No one thinks of it as having any serious impact upon their future. But it could.

Going steady in high school may not be bad in itself. That's between you and your confessor. But where does it all lead? That's still something else. In the graduating class mentioned above it led to marriage while still in high school for six kids.

Seven New Paulists Help Convert Work



On May first seven new priests were added to the number of Paulists already engaged in their well-known apostolate to non-Catholics. They are the Revs. Robert A. O'Donnell, C.S.P., of Cranston, Rhode Island; John A. Weber, C.S.P., and William J. Kenney, C.S.P., of New York City; Edward A. Whitley, C.S.P., of Newburyport, Massachusetts; John E. Lynch, C.S.P., of Washington, D. C.; Ronald F. Burt, C.S.P., of Cape Town, Union of South Africa; and George G. Hag-

maier, C.S.P., of San Francisco, California. The young men were ordained by the Most Reverend James Griffiths in the Paulist mother church of St. Paul the Apostle in New York City.

The young Paulist Fathers, known officially as Missionary Priests of St. Paul the Apostle, will help carry on the tradition of convert work characteristic of their community. They have completed a six year course of study at St. Paul's College, the Paulist house

of studies in Washington, D. C., where they received special training in convert techniques. The Paulist Fathers are known throughout the United States and Canada for their work among non-Catholics. The Paulists staff parishes, run Information Centers and convert classes, conduct trailer missions in the South, supervise the Newman Clubs in many great secular universities, carry on the apostolate of the press and radio, and conduct missions to Catholics and non-Catholics.

Another 'Flicker Father'

Open Letter To Van Johnson

PETER V. ROGERS, O.M.I.

Dear Van:

I HAVE just heard that you are going to make a movie this summer. In this movie you are going to do the role of a Catholic priest. Now that worries me. . . It worries me because I'm just a bit afraid that you will turn out to be merely a Flicker Father, a Paramount Padre; strictly a fake. Please don't.

We priests have been watching the parson parade, all sizes and shapes, as they walked, limped and sang their way through miles and miles of celluloid for the past few years. The intentions, undoubtedly, have all been noble; in fact perhaps a bit of good has been done in proving to some that Catholic priests come standardly equipped: two hands, two feet, one nose, no horns. But the real thing in the priesthood has been missed.

Van, just be, for a starter, natural. St. Paul did a beautiful portrait with his definition: "a man taken from among men to minister in the things that pertain to God." (Heb. 5, 1). So for the most part we are ordinary fellows who smile at a joke, enjoy a ball game and win at a pain.

In your movie, if someone says something funny, why don't you smile; maybe even laugh, if it amuses you? If someone kicks you

in the shin, don't look piously unconcerned—rub your shin and count ten. And above all, when you get within a block of the church (if they do show a church) for Pete's

sake, don't wear that they-just-shot-my-best-dog look. Priests love their church and their sanctuary; they like to be there. When inside

Continued on page 8

Mary Said Sew

Shopping For Summer

CECILIA WADE

Dear Jane:

I'VE BEEN shopping for summer clothes. Honestly, I have practically nothing left from last year. Something had to be done. First, a dress for the Prom, and that was no easy choice! They had a dream of a pink organdy. I could hardly wait to try it on, but, Jane, when I got into the thing I wondered where in the world I would conceal my Scapular. I am not going to any dance without that. After all, if I ask the Blessed Virgin's protection, the least I can do is wear her Scapular to show her I really mean what I ask.

I told the clerk it would not do, and she went into a lot of argument about how becoming it was, and all that. I took it off reluctantly. It was becoming, but I figured it could be the cause of unbecoming actions. I tried first one dress and then another, and for awhile it seemed all the modest ones were messes, and the immodest ones were dream dresses in other ways.

I finally found a white lace that is just what I wanted, but it took some doing. I was exhausted.

It wasn't just the formals — it was everything. If you want to be modest — and who in their right mind doesn't? — you really have an ordeal when you go shopping. After all, I don't want old matronly-looking things. I want some style and snap to what I wear, but I do want enough of it to cover me.

Anyway, I went home and showed mother what I got, and told her all my shopping troubles. I was telling her about my girl friend, Mary Bronsen. "My Prom dress is a real buy though," I told mother. "I know, 'cause Mary said so."

"Mary . . . said . . . sew! S-e-w—sew, child—s-e-w; You have given me the very idea. Wouldn't our Blessed Mother Mary tell us to sew our own maybe? You and I are going to go down to the sewing center and take some lessons in dressmaking. It is really simple when you have good instructors to show you how. It's fun, and best of all, you can have really smart things that are modest, too."

Mary said sew! It's an idea—how about that?

Till next week,
Your friend,
Anne

The Fighting 69th

To Honor War Dead—Plan Special Events

FATHER CONROY

ATTENTION Campaigners for the FIGHTING 69th! Important events are ahead!

The FIGHTING 69th has been invited to lay a wreath at the Tomb of the Unknown Soldier in Arlington National Cemetery, Washington, on May 26th. The occasion is the Memorial Field Mass for Catholic War Dead sponsored by the Knights of Columbus. This is indeed an honor and a privilege for all Campaigners.

However, we do not want to make this just an empty gesture. Accordingly, all Campaigners are asked to offer their Mass and Holy Communion on that day for all of our American War Dead buried not only in Arlington but on foreign soil where they fell fighting for their country. There are now over 10,000 in Korea alone! Remember the date—Sunday, May 26th.

Father Francis Larkin, S.S.C., National Director of the Enthronement and good friend of the FIGHTING 69th, has been asked to represent the FIGHTING 69th at the Field Mass and to lay the wreath symbolic of the prayers of 150,000 FIGHTING 69th Campaigners.

It is not too early to note that July 5th is the Feast Day of St. Mary Goretti, Patroness of the FIGHTING 69th. All Campaigners will be asked to observe this with a special novena of prayer starting on June 27th, Feast of Our Lady of Perpetual Help. It is most fitting that the novena should begin on this beautiful feast of Our Blessed Lady. Remember that this novena begins after school is out, so begin thinking of it now. More details later.

In order to insure FIGHTING 69th activity for next year we are suggesting that all new FIGHTING 69th Captains be selected now.

This will give present Captains a chance to acquaint new Captains with their duties and assure the Campaign a fighting start at the beginning of the school year. We also want to take this opportunity to congratulate all Captains who will be now stepping out of office. They have done a grand job and the Sacred Hearts will not forget their work.

Also, for the first time we are urging eighth Graders to enlist in the FIGHTING 69th before school closes. According to the rules one must be at least in high school to be eligible, but we are making this exception as a result of many hundreds of requests. This will get them off to a good start when they enter high school next year.

Follow these columns weekly for details on the FIGHTING 69th. If you or your school wants to know more about this movement write

for the free pamphlet to Father Conroy, FIGHTING 69th Headquarters, Our Sunday Visitor, Huntington, Indiana.

We hope that all FIGHTING 69th Campaigners reaped great benefit from the reading of Father Damien's work on Molokai, the account of which has been running in this space for the past few weeks. It was our thought that the example of sacrifice and courage set by the great Leper Priest would inspire many a Campaigner to greater heights of accomplishment in the spiritual life.

We are grateful to his Excellency, Archbishop Amleto G. Cicognani for his kindness in furnishing the material for these articles. They are now available in booklet form at 35c each or three for \$1.00. You may order from the Sacred Hearts Fathers, 4930 South Dakota Avenue, N. E., Washington 17, D. C.

Rally Round!

—by Daniel A. Lord, S. J.

'Twaddle'

It isn't often that I read a "love story." When I infrequently indulge myself in the stories published by magazines, I look for an adventure yarn, or something that promises action. I outgrew "love stories" a long time ago.

Yet for some reason the title and the subtitle of "Tomboy" challenged me. Probably the very gaudy picture illustrating it had some effect too. For I found myself reading, then I found myself fascinated, then I found myself puzzled, and finally I realized that I was appalled.

Now "The Saturday Evening Post" editors would shriek in horror if anyone suggested that they were undermining a great institution of nature and our national life. And a lot of people would laugh at anyone who took a deliberately frivolous romance seriously. Yet marriage is a very important institution. Why people get married is vital to the success of marriage. And out of the romantic ideas of young people grow the realities of the future. As we dream, so shall we be. As we admire, so shall we imitate.

The story was twaddle, of course. I marvelled that it would be accepted by a magazine that because of top prices can command the best products of famous authors. The co-pilot spots on the plane a bright and glittering blonde. He plants himself beside her, falls in love with a speed that sets a new

Continued on page 7

Biography Of Bishop Noll

He Pays First Visit To Theresa Neumann

WHEN the Congress in Hungary was finished, the Bishop toured much of Europe before returning home. From Hungary he went to Vienna, to Prague, to Cracow, Czeszokowa, and then south through Germany to a little town in the diocese of Regensburg, the town of Konnersreuth in Bavaria, where lived one of the most celebrated and controversial women of the twentieth century — Theresa Neumann.

The case of Theresa Neumann cannot be stated fully in these pages—

it has been done well elsewhere. Briefly, her story is this: It started early in her life when she began to grow into a girl of unusual piety, but first came to the public attention when her body began to show external marks that could not be ignored. For she had received on her body the wounds inflicted on Christ before and during His death on the cross.

These outward signs began on March 4, 1926, when she had a vision of Christ suffering in the Garden of Gethsemani. After she came out of that ecstatic vision, she found a wound opened in her side, bleeding so profusely that she had to tell her sister, Crescentia, begging her not to tell their mother. On the following Friday she had a vision of the passion which lasted from Thursday midnight till Friday at noon, during which time the wound in her side bled copiously. On the Friday of Passion Week, shortly following, there appeared a wound in her hands, and on Good Friday she witnessed in a vision, the whole passion, this vision continuing till three in the afternoon.

The whole thing was too much for her parents. They did not consider the possibility of mystical phenomena but told the local pastor that Theresa was apparently dying of some strange malady. He came on each of these Friday mornings, saw the same transfixed ecstasies, the same recovery from the brink of death when the visions had passed. And shortly after the visions of that first Good Friday, when she murmured of intense pain in her hands and feet, it was discovered that she bore the marks of the nails in her hands and feet, and the mark of the spear in her side.

For weeks the wounds were open and bled frequently—the parents still baffled. In fact, they called physicians in hope of having the wounds healed. Theresa prayed to the Little Flower, who had previously appeared to her and told her that a special kind of suffering awaited her. The result was that the wounds on hands and feet were shortly covered with new skin.

Bore Christ's Wounds

On the First Friday of November, 1926, three wounds appeared on her head, corresponding to the wounds caused by the thorns on Christ's head, and these also bled freely. Two weeks later the head wounds increased to eight, and the visions of that day seemed especially taxing, her breathing scarcely perceptible. Yet on the following Sunday she was up and around.

From that day on she suffered with Christ each Friday, except during the glorious and joyful seasons, the blood flowing from her side, and through her eyes; in Lent the blood flowed from her hands and feet, as well as from a severe wound in her shoulder corresponding to the mark dug into Christ's shoulder by the weight of the cross. And even today whenever, in her vision, she witnesses the scourging at the pillar, she bleeds from her back as did Christ.

The fame of Theresa began to spread. From local gossip it became first a national issue, then a matter of international interest. She is still one of the most controversial figures of modern times. It is most interesting, because in her case the possibility of auto-suggestion as an explanation has been completely rejected for three reasons:

The first is a psychological reason. She had no desire for the wounds in the first place. She has suffered from them to a degree that could not possibly be described here. They were a source of spiritual pain, too, for her parents went through a veritable hell before they realized that this was no ordinary affliction transfixing their daughter in these ecstasies.

The second reason for the ruling out of auto-suggestion is far more convincing. Since those first visions Theresa has neither eaten nor drunk any particle of food except the Host which she receives daily in Holy Communion. That Host would not keep a person alive a day longer. And this is not a pious rumor. It is a fact that has been proven time and time again, proven by people who came convinced that Theresa was a liar, but who left knowing that they had been in the presence of an unexplainable, probably supernatural, mystery.

The third reason is even more convincing than the second, and it is one that no fraud could possibly perpetrate. In her ecstasies Theresa has spoken words in languages whose existence she did not even suspect. Most astounding of these linguistic feats—if they may so be designated—was her speaking in Aramaic, the language used through the eastern world in the days of Christ. Scholars came to Konnersreuth and copied down the

words as she spoke them, for she had no memory of them when she came out of her ecstasy. At first they were astounded, then from the body gathered there came a cry. They had discovered she was a fake; she had used wrong words, they said—close to the real thing, indeed, but not pure Aramaic. But later they had to retract.

In a small city in Palestine one of the leading Aramaic scholars of the twentieth century had been working out possible corrupt forms of the language, forms that might arise as the influences of other languages were pressed close about it. When he read of Theresa's deviation from the pure Aramaic of the book he rushed his own report through to the men who had condemned her. His forms of the words corresponded exactly with hers in nearly every case, and where they differed he agreed that he would eventually have reached the form she had given as he studied the possible corruptions of the language further. From these notes there has been a new study of the language, with an attempt to locate the various dialect forms possible in the time of Christ.

The answer to the whole phenomenon of Theresa Neumann rests squarely in the hands of God. No human agency could possibly explain the wonders. They are far beyond humanity. The Church will make no official statement as to its opinion—though Pius XI made it plain before his death that he saw the hand of God at work in Konnersreuth—but the Church does not ignore the evidence. The works of the devil are deceit and evil; the works of God are truth and good.

From that village of Konnersreuth there have come no works of evil. If the devil is working there, he is most certainly a very silly fellow indeed, for he has driven thousands of souls back to God, after they had left the presence of this woman shaking with fear and wonderment.

To Be Continued

Bishop Noll's biography will soon be available in book form under the title "With Ink and Crozier." Orders may be placed now. Cloth binding, \$2.50 per copy; paper binding, \$1.50.

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To A Fellow Convert

By Dorothy Kleemeyer

BREATHES there a brother in all the world

So fraught with meaning and so flushed with joy,
As this vast army of converted souls
Whose hard-won peace the world can not destroy!
We are of those who lived not and then lived;
Ours were the eyes which saw not and then saw;
These are the hearts which loved not and then loved,
Which, having found the truth, could not withdraw.
Ours was the bleak existence to which flowed
That flood of living light from God's own throne,
So dazzling that to look away was death,
More beautiful than soul has ever known.
Others were born and nurtured in God's love,
But we knew first the empty, yearning heart,
So that the savor might be yet more sweet
For having lived the lonely years apart,
Fingers which never held a rosary
Knew but a part of life and not the whole;
And eyes which never saw a crucifix
Now bear that symbol blazoned on their soul.



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IF MOTHER CHOSE



the way you'd show your love on MOTHER'S DAY, we think she'd ask you to honor God IN HER NAME. Select an item from the list and offer it to a MISSION CHAPEL IN THE HOLY LAND DIOCESE of the Archbishop of Jerusalem as a GIFT FROM HER to Our Savior. In Heaven He will let her know. On earth our 3 color GIFT CARD (mailed to her or you) will tell the story of your love.

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Ciborium	40	Censer, Boat	20	Sanctuary Bell	5

NELLY MASHINI

Some people might liken her self-sacrificing life to the drudgery of a machine, but Sr. Nelly Mashini will be inspired as a Rosary Sister in the Middle East by her investment in eternity. As a Novice she needs \$150 this year and next for training. Can you sacrifice with and for her?

"AW, NUTS!" Such might be the reaction to summertime from a boy in a Palestinian Refugee Camp. Life there is too monotonous to describe. Mgr. Connolly asks help in planning a stay for them in a Seminary from which the students have gone home. To sleep in a room again! \$10 will be a big help in this program.

A CHANCE TO LIVE

2 of the 37 babies brought last December to the tent-hospital of the Nazareth Sisters at Amman, Jordan, are shown on their way to health. Mohamed (L.) is recovering from eye disease, but Hanane (R.) seems completely over typhoid, meningitis and pneumonia. Can you spare \$15 for them?

CALL AN ANGEL!

"My creditors press for payment; else they will cut off our food supplies," frantically writes the Mother Superior of the Girls' Orphanage in Reza, Persia. "Must I be forced to sacrifice the children's welfare in this land where once Abraham prepared to sacrifice his son Isaac? May the Lord send an Angel at the last moment to save my beloved orphanage!" \$800 is owed. Can you send 25?

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GOSPEL STORY

Father's Best Sermon

ALBERTA SCHUMACHER

FATHER GAVIN MARSH was always well liked wherever he was placed. He never did anything people considered spectacular, but then he never neglected any duty either, and in the light of all that is duty for a priest, I guess that is spectacular enough. However, when Father Marsh was given a mission post in a small town, it was not long before things really began happening.

Father seemingly a rather placid person, but after that news making converts right and left. "Making converts" is an expression Father Marsh would say you don't make them—God gives them to you if you keep asking for them! Now this particular mission territory had been considered quite difficult. Build the church and begin—but don't expect too much at the start. That had been the general trend of thinking.

The first few months were slow, of course, but after that news spread of Father Marsh's progress. Now Father had never been known for outstanding oratory. Yet there he was making all those converts. Perhaps Divine inspiration had loosened his tongue.

One of his friends from out of town chanced to meet a parishioner of his. Quite casually the friend asked, "Father Marsh must be preaching some fine sermons to you."

"Oh, yes, yes indeed!" the parishioner said, as most any loyal parishioner would say of his priest, regardless of any flaws. From that incident word spread that Father Gavin Marsh had suddenly found his tongue. Invitations began to pour in for Father to come and speak before this group and that. Father was amazed, to say the least, and not too pleased. After all, he was busy with his converts. He didn't have time to go running around the country making speeches.

And where did they get the idea he was a speaker anyway? If they only knew what it took out of him to get up and say a few words before a crowd! Father felt sure if they knew they would not ask it of him. Still, every man had a cross to bear. Father Marsh had never been one to complain about a cross. He didn't want to refuse to do something that would bring greater glory to God, but for the life of him he couldn't see how his halting manner of delivery was going to bring about any results to justify the blood, sweat, and tears involved.

Father might have been torn between duty and peace of mind like that for a long time had it not been for that one letter that came with the invitation worded thusly: "We understand you are a very busy man these days, Father Marsh, and we would not ask you to go to the time and trouble of preparing a new speech. Perhaps you have on hand a copy of what you consider your best sermon. If so..."

"My best sermon, eh?" Father pondered that for just a minute or so, and then his face brightened. He chuckled as he "hunted and pecked" out his reply. "I have the original of my best sermon," he typed. "I hope and pray there will be copies. Yes, I shall be glad to come and bring my best sermon."

The big day came. Father took one of his parishioners, Bill Ainsley, with him. They started in the afternoon so as to get there at the right time that evening. Father wasn't a bit nervous though ordinarily he would have been miserable just before making a speech. An effusive master of ceremonies introduced him. Father blushed at the eulogies, but smiled shyly at the crowd.

"Well, I brought my best sermon," he said, "just as I was asked to do. Will you stand up Bill?" Bill Ainsley, the parishioner he had brought along, stood up obediently, but he looked at Father as if he had just taken leave of his mind. "This is Bill Ainsley, a storekeeper in our town," Father said, "a leading citizen, but more than that, he is a good Catholic! He lives public every day he influences many people. Jesus said, 'And you also bear witness, because from the beginning you are with me.' Bill here is a born Catholic. He has been with God from the beginning, but unlike many others who have had the same privilege, he bears witness daily for Christ. He doesn't preach—any more than I do," Father chuckled, "but he lives

his Catholicism. Many of my converts tell me they began inquiring because of their admiration for Bill's way of living. He is the secret of a lot of the success we have had. If every Catholic would bear witness for Christ the world would soon be converted. I have the original of my best sermon—Bill here—but what the world needs is more copies! How about that?"

And Father and his red-faced parishioner, who had not been informed about Father's plans, sat down to thundering applause. "It was good," the master of ceremonies told Father afterward, "but, frankly, we could have stood an hour or so. You have a reputation as a speaker. One of your parishioners told a certain party you preached such fine sermons, and..."

"So that's how that got started," Father Marsh said, wrinkling his brow and grinning wryly. "Maybe there is such a thing as parishioner's being too loyal! I guarantee you my spoken sermons are not eloquent. As a matter of fact, they don't need to be with a few living sermons mingling with the people."

Just for the record, word got around about this episode, too. The number of invitations lessened, and Father had peace. I hope that no one forgets about Father's best sermon though, and Father's request for copies of it in every parish, copies of Bill Ainsley, who bears witness for Christ!

Rally Round

Continued from page 5

record, wangles for itself an invitation to spend his forthcoming vacation at her father's ranch, and learns that she is a famous horsewoman. His chief pilot, apparently sympathetic to swift romance, advises him to go to a local riding school; he does, and finds that his instructor is a girl in cowboy clothes, not the fancy, Hopalong Cassidy type, but smelly and ancient and made to wear. There is a lot of smart dialogue as she trains him to ride so that he can impress the blonde. (Of course the Tomboy for contrast with the blonde, is an emphatic brunette. The co-pilot regards her as of no slightest romantic interest until after a hot ride together, she takes him to a pool. Then when he sees her in a bathing suit, he forgets the blonde, falls in love with the brunette, and—after some coquetry on her part and considerable conniving—she accepts his proposal in a slightly surprise ending.

As I say, it's trifling twaddle, but it's harmful twaddle too.

First, the co-pilot is represented as constantly on the make. He ticks off the girls he has known and the girls to whom on landing he could turn for romantic adventure, and they range from "cute little stenographers" to "show girls." The glamorous profession of flying is presented as a school for casual romance.

Second, he falls in love with an unknown girl just because she is golden, glib, and the kind who invites a total stranger to spend a holiday at her father's ranch.

Having nothing whatsoever in common with the girl—hating horses, as a matter of fact—he decides to fake it through; goes to learn in an intensive course, how to pilot a horse so that he can impress the girl. He is hell-bent on marrying a girl who has none of his interests and with whose professedly big interest in life he has to work up a fictitious sympathy. He, from a career in the air, plans to spend his life with a wife whose main concern is a ranch full of show horses. He even, despite his romantic blindness, realizes that he already "takes second place to a horse."

Third, his romance with the blonde terminates very rapidly. But he is totally uninterested in the little brunette—until he sees her in a bathing suit. His sole reason for falling in love is her figure. Because she looks alike in a swim suit, he takes his second dive into

romance, and comes up a drowned but happy man.

Now I have spent a large section of my life advising young people not to fall in love with a figure. I have insisted that many a zero is fascinating in a swim suit. "Don't fall in love just because on the beach she is something for the front line of a chorus." "Don't think he'll make a great husband and father, just because he is built like a beach-guard."

But for that sole reason does our co-pilot switch from the blonde to the brunette.

As I watched her in the hours before the swim suit had revealed all, or mostly all, I thought for what different reasons other mates might have fallen in love with her. She was Irish; judged by the name, and so was he—judged by the same somewhat uncertain standard. Two Irish youngsters might by tradition and faith have been drawn together. (No reference to that, of course, in the story). I thought with what approval many a pioneer man would have regarded her competence. She could saddle a horse like a man. She could take care of animals like an expert and apparently enjoyed doing it. She seemed to be running her father's ranch, or at least his stables. I could just see a shrewd ancestor of ours looking at this girl and thinking, "What a wife! What a helpmate! What skill in those hands! How much that girl knows that will help me make a success of my life! Never mind for a moment how she is dressed; the truth is, she's dressed like a partner for my rugged work in life."

But your brilliant co-pilot pays no heed to any of these things. He is annoyed that she can handle a horse and he can't. He uses her skill merely to prepare himself to impress a rich blonde. Only when she gets into a swim suit and dives into that highly artificial thing which is a swimming pool does he so much as notice her.

Then he falls in love with her—after already being in love with another girl—because in a swim suit she knocks his eyes out.

I say all that is destructive of

Are You An An, Ian, Er, Or Ite?

T. J. McINERNEY.

A FRIEND of ours who goes about making speeches before various community groups was approached by a member of his audience recently.

"That was a good talk, Mr. —," said the stranger, "but if you come up to New Hampshire and call a native a New Hampshirean, I'm afraid they'll run you out of the State. It's New Hampshireite!"

Whether or not all people are that particular, we do not know, but our friend's experience made us curious enough to delve into the subject of the proper manner of characterizing people according to the States from which they come. These are the forms officially approved for use in the Congressional

Record and all other government printing:

Alabamian, Arizonian, Arkansan, Californian, Coloradan, Connecticut, Delawarean, Floridian, Gregorian, Idahoan, Illinoisan, Indianian, Iowan, Kansan, Kentuckian, Louisianian, Mainer, Marylander, Massachusettsan, Michiganite, Minnesotan, Mississippian, Missourian, Montanan, Nebraskan, Nevadan, New Hampshireite, New Jerseyite, New Mexican, New Yorker, North Carolinian, Ohioan, Oklahoman, Oregonian, Pennsylvanian, Rhode Islander, South Carolinian, South Dakotan, Tennessean, Texan, Utahian, Vermonter, Virginian, Washingtonian, West Virginian, Wisconsinite and Wyomingite.

How many did you know?

America's future. Sensible, reliable young men do not fall in love twice over a weekend, not unless their weak end is their head. And the fact that she is a wonder in a swim suit is no reason for marrying the girl. The story was romantic twaddle, of course; but romantic twaddle is mighty poor nourishment out of which to build the fathers and mothers of the future.

Mother Of God

CATHERINE OFFRINGA

Grade Eight. Our Lady of Mt. Carmel, Boonton, N. J.

Mother of God remember me, As I journey life's road each day Give me your hand to guide me on Lest I stumble along the way.

Keep me from pride when I win a duel With the devil along the trail, Oh give me the grace to face the shame When in evil temptation, I fail.

Help me to carry my tiny cross Through sickness and sadness and war

And when I complain, let me always recall

The size of the cross He bore!

Oh Mother of God, I know if I pray You'll guide me in all that I do. And safe 'neath your mantle I'll journey along Nearer to heaven and you!

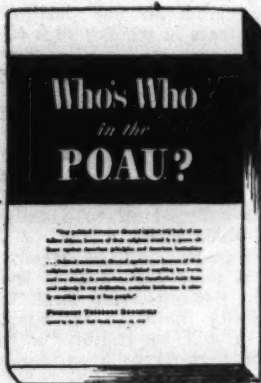
Progression

Gene Fowler, author of Good Night Sweet Prince and Beau James, made this comment on his conversion to the Catholic Church. "I have had such a good time in this life that I want to make sure I have a good time in the next."—The Grail.

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The leaders of the POAU (Protestants and Other Americans United for Separation of Church and State) are men prominent in the religious, educational and political fields. Their headquarters are in Washington, D. C.

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promote its work across the nation. New chapters are forming. The POAU is growing.

Basically, it is a revival of the Know-Nothing Movement of nearly 100 years ago, of the APA of the late 90's and of the Ku Klux Klan 30 years ago.

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For Young Readers And Writers



ALMA SAVAGE, Children's Page Editor

Letter From Alma

THE other day a man said to me, "Well, your Holy Year's over. What good did it do?"

At first I felt angry at the man, and then I felt sorry for him. I don't think he really knows much about Holy Years, and I think that he missed a lot of what went on at this one.

A lot of little things that happened during the Holy Year popped into my mind.

Then I said to myself:



"I bet every Catholic boy and girl who reads Our Sunday Visitor has some little incident of the Holy Year he especially remembers. So I decided that I would ask you to pick out your favorite memory of the Holy Year and send it in. The best ones will be printed on this page and a special prize will go to each one selected."

Little Things That Mean A Lot

OF COURSE we all remember the big things—the time Our Holy Father proclaimed the dogma of the Assumption; the canonizations like those of Maria Goretti who was only 12 when she died, and Dominic Savio who was only 14. But it seems to me that a lot of the little events can be taken all together and added up to something very important.

For example, a Holy Year is also called a Year of the Great Return, and a Year of the Great Pardon. Now if anybody asks you "Was it really a year of Great Return? Was it really a year of Great Pardon?" it is very hard to give an answer like one you would give to a problem in arithmetic.

The reason for this difficulty is that Return means return to God, and Pardon means forgiveness of sin. Both of these things are the result of a pouring out of Grace—and you can't measure Grace like a quart of milk or so many pounds of potatoes.

That's where the little incidents come in. They were signs of what was happening in the souls of people this great Holy Year.

Communists And The Great Return

MOST of us, when we spoke of the Great Return and of Pardon, thought of Russia and of Communists. Did we see any great difference in Russia during the year? If we did, it was probably for the worse. But we didn't see what seeds of grace were planted in souls or how, when and where they would sprout. That is why I like some of the little incidents of the Holy Year that give us a little peep at the workings of grace.

One of them was one of those strange things that leave you wondering. It happened one Sunday in a little Italian village where the Communists were very strong and very violent. As the villagers were coming out of Mass, the Communist leader, a man named Vincenzo Lusso, raised his clenched fist and began to shout the most awful abuse against them, against the Church and against God.

Suddenly his shouting changed to a scream of pain. He clutched at his right arm and dashed out of the square. Nobody had touched him. Nobody had thrown anything at him. There was no external injury. He stumbled to a doctor who found that the arm was fractured.

The next morning, with his arm bandaged and in a cast, he came to the church he had been cursing, begged forgiveness for his sins in Confession, and received Holy Communion.



The Red Lady

ONE of the leading Communists in Bologna, Italy, was a woman—Signora Italia Betti. She held important posts in the Party and was always attacking the Church. During the Holy Year she fell seriously ill and thought she was going to die. Her sister, the only member of the family who had kept the faith, persuaded her as a last resort to visit a priest called Padre Pio.

Now Padre Pio is a very holy man who bears on his hands and feet the marks of the wounds of Christ. He is also a famous preacher and a friend of the working man.

The visit with the holy priest was like a shower of grace to the ex-Communist leader. She returned to the faith and now lives near Padre Pio's church to benefit from his spiritual direction. She was such an important Communist that many Communist leaders have come to argue with her, but always in vain. She will probably cause the Return and the Pardon of some of them.



You—I seek

You—I mean

You—Yes You—I love you

The Pope's Presence Brings Peace

AT ONE of the mass audiences held during Holy Year, there were ten Communists among the thousands of people crowding to see the Pope. As His Holiness approached, these ten men seemed to feel the last shreds of the mask of error being pulled from the eyes of their souls. They suddenly moved towards the Holy Father, knelt before him and handed him their Communist Party membership cards.

At another audience, a group of Communists had come, as they told later, with the purpose of jeering and spoiling the occasion. They remained silent when the Pope approached and removed their hats.

As they left after the audience, they stopped a priest and said to him, "Father, when we saw the Pope close to us and heard him praying for all of us, we remembered things we had forgotten. We would now like to go to Confession."

Those are just a few incidents out of many that became known and were printed in the papers. How many others were there that the world did not learn about? What great changes may have been set in motion by the graces won during this Holy Year? (Don't forget that this year, 1951, is a Holy Year for all the world. Last year only those who went to Rome could gain the Jubilee indulgences. This

Tarcisian Club

FATHER FRANCIS LARKIN
SS. CC.

SINCE you Tarcisians love to pray, I thought you might like to read the Act of Consecration for children. Keep it and recite it often.

"Dear Child Jesus, it was because of the love of Your Heart that You became a little Child. When You grew up, it was because of the love of Your Heart that You called little children to You, that You loved them and befriended them.

"We love You with all our heart and we wish today, to consecrate ourselves to Your Heart.

"Dear Child Jesus, henceforth, we will be pious like You, obedient like You, well behaved like You. To please Your Sacred Heart we will make our confessions well, we will make fervent Communions, we will learn our catechism well.

For the children

Chats Out Of Church

Hello Boys and Girls!

ONCE, when I was little, I went to the store for my uncle, to buy some meat. When it was all wrapped the butcher gave it to me and asked for the money. I didn't have any. So he asked me whose bill he should charge it to. Now I knew that he wanted my uncle's name, but to play a joke on the butcher I gave him another name. I thought it was great

fun. But when the butcher found out what I had done he was very angry. He scolded me. He said that I had lied to him.

And he was right; I had lied. I did it in fun, and I had no idea of breaking God's Eighth rule, but I had lied. I had not told the butcher the truth. I had kept from him some information that he had a right to know, and that is just what a lie is—keeping from someone the information that he has a right to know.

So when your father asks you whether or not you were good in school and you say you were good, even though you got punished for misbehaving in class, you are telling a lie. You are keeping from your father something that he has a right to know. For the same reason it is a lie to tell your mother that you have taken your medicine before supper, even though you really have not taken it. But when a peddler rings the doorbell and your mother says, "Tell him I'm not home" that is not

a lie. Why? Well, because the peddler has no right to know whether your mother is at home or not.

But maybe I had better stop here and remind you of what the Eighth rule says. If you remember, it goes like this: "Thou shalt not bear false witness against your neighbor." It does not say just, "Thou shalt not lie." What it says is that we must never promise that with God's help we are going to tell the truth, and then turn right around and say something false about someone. That is the very worst lie of all. It hurts our neighbor and it offends God. But because all lies do the same thing, at least in some way, we know that the Eighth rule forbids them all.

It even means to say that we must not tell ourselves things that are untrue. We must not, for instance, say to ourselves that Bobby What's-his-name is no good because he steals things, when we are not absolutely sure that that is true. Doing this is what people call making a rash judgment, and it is wrong.

But suppose Bobby has stolen things. And suppose you really know it. Is it right, then, to go around telling everyone? No, of course not. Because Bobby may easily have decided not to steal any more. He may never be bad again. But if you talk about him people will think he is bad; they will not trust him.

So it is wrong to go around saying bad things about other people, no matter whether those things are true or false. Of course, if they are true there may be times when we must tell them to people who have a right to know. But at all other times we should keep quiet about them.

You know, we can do a lot of damage with our tongue. One saint has even said that it is like the little rudder that steers a big ocean liner. If we keep it steady and quiet everything is all right. But if we let it get loose and flap around it may run us into storms and rocks. It may hurt us and lots of other people too.

Our Best Friend

STEPHEN SCHNEIDER

Grade Four, Our Lady of the Valley,
Orange, New Jersey

God is with us, that you know Every place that we can go Jesus is the Prince of Peace From our sins he'll give release. To the Lord we all must pray Through the sadness of the day. And we will say Oh Lord, show us the way. God will lead us, I am sure, From the devil we'll detour When the devil sends temptations God will lessen our evil inclinations.

CONTEST



What is your most vivid Holy Year memory? Think of the most interesting thing you read, or heard, or saw for yourself about Holy Year. Then send it to Alma Savage, Our Sunday Visitor, Huntington, Indiana. Prizes for the best.

"Please bless our parents. Bless our parish priest. Bless all those who teach us, those who care for us. Give many vocations to the priesthood that these priests may make You loved.

"We wish to love you, dear Child Jesus to love you always more, and we wish to serve You better every day; and when we are grown up we also will make You loved.

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Victory-Noll

Huntington, Indiana

Morals Can't Change With Attitudes

Continued from page 1

mentioned virtues to preserve and perfect a republican constitution and secure the blessings of liberty as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

Does this not more accurately express the principles that real Americans would like to have taught in the schools and colleges, than the instruction now being given?

Writing in the News-Sentinel, (Fort Wayne, Ind.) Clifford B. Ward, its editor, had this to say about the growing decline of morals, especially in relation to sex offenses:

"Up and down the United States the public is becoming aroused to the increase in the number of serious sex crimes. The cause for alarm is real, because there is probably no community of any size in the country that does not have potential rapists, sex perverts and other such persons in great number walking about the streets. No parent with any knowledge of the kind of world in which we now live should allow his children to move about without their having been instructed concerning the need for avoiding attention by strangers."

"What's causing all this business, this relapse into the degenerate ways of the ancient world? Well, I think society generally has to bear the blame, because of our new attitudes toward sex. There has never been a time when we have forced detailed sex knowledge onto so many persons without at the same time stressing that moral principles also apply to sex. Never before probably has there been such a powerful overall pounding away on the sex theme in almost every phase of modern living. Almost every kind of product today is sold on a basis of sex appeal. We are being subjected day in and day out to the impact of sex appeal without moral balance."

Use And Abuse Differ

"There is nothing wrong with sex. It is the most natural thing in the world. It is part of God's scheme of things and essentially good. But there is a difference between use and abuse, which is a moral difference and this moral difference isn't taught to a very high percentage of people."

The Kinsey report, which has



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had a popularity beyond the normal interest of the public in scientific statistics, tended to set forth the conclusion that if sex misconduct becomes widespread enough then we must change our apprehensive attitudes toward it. This of course is wrong because something wrong still remains wrong if everyone does it.

"We have the absurd twisting up of the human mind which results today in otherwise normal persons being horrified at the thought that some good mother and father will have six or seven fine children, but who are not at all horrified over the fact that their college youngsters are promiscuous in extra-marital sex relations. They are not revolted by immoral extra-marital sex relations of their youngsters, but would be terribly revolted if their children had illegitimate offspring. This is like one of the old Roman routes, not merely stimulating the vomiting of his food so he could eat again, but claiming that persons who eat food normally for both health and pleasure are perverts."

Need Healthy Attitude

"There are psychopathic sex criminals at large who ought to be confined permanently, but it is a mistake to believe that the difference between these psychopaths and normal persons is the result of heredity or that these abnormal persons could never have been normal. The human race is made up generally of pretty weak individuals and the difference between normalcy and abnormality is not always very great. The thing that keeps most normal persons normal is a sense of their own innate dignity and the innate dignity of others, a sense which can only be developed out of religious background."

"We need a healthy, normal wholesome attitude toward sex and that sort of attitude can't be developed in a society which says that human beings are only animals who live and then die. We need a happy balance between the perverted prudishness which looks upon anything pertaining to sex as evil and the other extreme of perversion which sees nothing sinful about anything sexual, unless disgrace is connected with it."

The Freedom Of Parents

We are hearing so much about "academic" freedom, but how about "parental" freedom? Haven't parents the right to have their children protected not only against Communistic doctrine taught in schools, but against atheistic doctrine? Haven't they the freedom to demand that the schools, which are expected to represent them, offer their children an opportunity to be instructed in religion and morals?

It is usually taken for granted that our schools are intended to make and produce successful, happy and good citizens. But numerous parents in this nation believe that their children cannot be good citizens unless they have a religious and moral background; that they cannot be made happy through life without having the peace of God in their hearts. Do they not have the right to insist

that some of their school tax money be used for the teaching of something they want taught more than anything else?

As Young Priest, Poor Found Him Truest Friend

Continued from page 1

them, in the evenings, if they wished to come.

"But how can we pay?" they asked him.

"I don't want any money," he told them, smiling, "I only want a promise from you, a sincere one though."

They agreed. "Well: you must promise me never to blaspheme again."

The ruse worked. "With God's help," we are told, "the young men not only stopped blaspheming, but gave an eloquent example in this respect to their elders."

His generosity to the poor was boundless. "Once it is a poor fellow asking for bread, again a workman who has no money to go to a distant town to labor, again a poor widow who has nothing with which to clothe her children. Don Giuseppe did not know how to, could not say 'no,' in the presence of want. He deprived himself of real necessities, even went into debt, but never sent a needy person away."

An old man of Tombolo relates the following: "I had to go to Verona to look for work, but did not have a centesimo for the journey. What to do? I said to myself: I will ask Don Giuseppe who, if he can, will certainly help me. Mustering my courage, I went to him, told him my story and asked him for ten lire. 'Gladly,' said Don Giuseppe, 'if I had the money. But right now I don't have a thing.'"

"And the corn in your bin," I suggested, "is there any left?"

"Corn? Why, yes."

"Well, then . . ." I replied.

"Well, then, bring your sack, and come back," he told me. Immediately, I went back home and returned with the sack. But would you believe it? . . . In Don Giuseppe's grain store there were only about 100 litres of corn left. So he made two parts, the good soul, and said: 'One for you, and one for me. All right?'

"Indeed it is," I answered, putting the grain in my sack, but I felt a lump in my throat, so that my words of thanks could only be blurted out."

Pastor At Salzano

After nine years as curate at Tombolo, Sarto was made pastor of the parish, or better, of the town, of Salzano, which counted at the time some 4500 souls. Here again he gained the respect and fidelity of the people through his unbounded zeal and charity. Shortly after arriving at Salzano, he bought himself a horse and buggy to get around more easily in his large parish. But the people knew their pastor. The horse and buggy were in constant use — by the parishioners. "It became the omnibus of Salzano: everybody used it, except its owner."

Finally one day, one of the borrowers brought the horse back with a fractured knee, crushed when the driver rode the buggy into a ditch. And Don Giuseppe, instead of getting angry or demanding restitution, "consoled the unhappy man when he began to apologize for the accident. 'O it's nothing. Nothing at all. Don't you worry now!'"

In 1868, after a bad harvest, Don Sarto invited a priest friend to preach in his church during Lent. The latter noticed, on the first day of his arrival, a large pile of wood stacked near the rectory. Then a few days later, the pile got smaller, later still only half was left, and finally everything was gone. In conversation one evening with the pastor, his guest asked him:

"Whatever happened to all that wood? Did you sell every bit of it?"

"No, I gave it to the poor," was the answer. "There are so many wretched families suffering from the cold."

"But yourself?"

"O, I do without heat," was the charitable reply.

In 1873, during a cholera epidemic, Don Sarto "showed himself a true hero of charity and of sacerdotal zeal. He hurried night and day to assist those who were sick, to encourage the healthy, to give comfort to bereaved families. 'I would have died of fear in those days,' related one of the citizens, 'had it not been for the encouragement I received from Don Sarto. During the plague, the dead were

to be buried at night. So the pastor deprived himself of necessary sleep to assist at their burial. Once, after the services, it was found that the fourth pall bearer was missing — the pastor supplied. Why not put more of the burden on his assistants? 'How do you say?' he asked. 'Are you suggesting that I neglect my bounden duty? To flee from the cholera with one "L" (colera, in Italian), I should expose myself to the anger of God (collera means anger in Italian), which has two?'"

During the summer, in vacation time, he used to visit the lorded gentry in their villas, come there for the season. He never passed up an invitation. But, he observed, "I keep in touch with the rich only to help the poor."

(To be continued.)

Liberty is the right to do as we ought, and not the right to do as we please.—Kanawha Reporter.

We cannot hold a torch to light another's path without brightening our own.—Ben Sweetland.

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CHARLIE CALLAHAN'S Sportscasting

THE wind-up of Notre Dame's spring football practice will take place next Saturday in Notre Dame stadium when the Varsity will meet, in the annual Old Timers game, those lads who will be graduating in June. Coach Frank Leahy and his aides, and Notre Dame fans in general, should have at least a fair idea as to what to expect next fall after the Old Timers game is over. Upwards of 25,000 grid fans are expected to attend the affair which is under the sponsorship of the Notre Dame Club of St. Joseph Valley.

It was a year ago, at the Old Timers game, that the tip-off was given on the sad fate in store for the Irish come the 1950 campaign. At that time, the Old Timers were led by Leon Hart, Jim Martin, Emil Sitko, Larry Coutre, Bill Wightkin and other members of the 1949 N.D. crew, which Coach Leahy had labeled "the greatest team I've ever coached," after their win over Southern Methodist. The final score was Old Timers 25, Varsity 7.

This time, the Old Timers will be quarterbacked by Bob Williams and another All-American, Jerry Groom, 1950 captain, will take care of the center's duties. Jack Landry, fullback, Billy Gay, left half, Bill Flynn, left tackle, Dick Cotter, right half, and Fred Wallner, right guard, are other 1950 first-stringers who'll be performing for the Old Timers on Saturday. It is also expected that a few "Old Timers" from other years will be on hand, as has been the custom in the past.

Bad weather has been the biggest problem of Coach Leahy and his staff members as they have

prepared their charges for this first 1951 public unveiling and also for the fall campaign. With freezing cold, rain and snow from time-to-time hampering his developing efforts, the Irish coach has quite often been forced to move his men indoors to the field house, and on other occasions, when the baseball and track teams have had the field house, he simply called off practice altogether.

Ostrowski Shifts

The major shift in personnel made by Leahy this spring was that of moving Chet Ostrowski, first string left end last fall, to right guard. Ostrowski is a Chicagoan and a two-time monogram winner. The guard situation has been one of the biggest headaches of the coaching staff this spring with only one monogram winner, Paul Burns, Athens, Pa., veteran, returning. Hence the shift of Ostrowski.

Another question mark concerns the first string center. Last year, Groom averaged better than 55 minutes a game at the snapper-back spot. No reserve gained much experience.

John Mazur, Plymouth, Pa., Junior, has taken over the quarterbacking duties of the All-American Williams. It will be interesting on Saturday to compare the efforts of Williams and Mazur. A reserve signal-caller for the past two seasons, Mazur naturally is one of the men upon whom Leahy is counting heavily, and the Irish mentor has gone on record as stating the 200-pound Pennsylvania lad "will more than fill the bill."

Billy Barrett, pint-sized right halfback from Chicago, and Bob Tonneff, 235-pound tackle from Barberton, O., both appear to be fully recovered from the ankle injuries which bothered them most of last season. Barrett, as close followers of the Irish will recall, missed four games completely and played but briefly in three others. Two years ago, Barrett and Tonneff were considered outstanding prospects.

Working with Barrett and Mazur in a tentative first string backfield have been John Petibon, New Orleans, left halfback, and Del Gander, Chicago, fullback. All four will be seniors in the fall.

Capt. Jim Mutscheller, Beaver Falls, Pa., again looks like a fine end both on offense and defense. Last year, Jim set a Notre Dame pass-catching record with 35 receptions, seven for touchdowns, and from his end position paced the team in scoring with 42 points.

Team Is Inexperienced

On the whole, it would seem that the biggest problem of all for Leahy will be that of combatting inexperience. Of an original turnout of 84 this spring, which has dropped off to a daily group of about 65-70, a total of 46 were freshmen. All of which means that more than half of the squad are getting their first taste of varsity football. Incoming freshmen will be eligible in the fall, and that means even more overall inexperience.

Actually, I think the Irish are still hurting from the big exodus which took place after the 1949 season . . . 10 of the first 11, and 17 of the top 22 were graduated.

Among the newcomers I have noticed is Joe Katchik, Plymouth, Pa., end. It would be hard not to notice Katchik. He's six-nine and 255 pounds. As I believe I reported previously, he's called "The Thing" by his teammates. He apparently has a lot to learn, but the coaching staff, and End Coach Johnny Druze in particular, are striving diligently to be good teachers. Katchik and Mazur were high school teammates.

Menil Mavraides, another upcoming sophomore end prospect, has shown adeptness at place-kicking, a department in which the Irish didn't exactly sparkle last year.

Dick Hilinski, Cleveland, and Joe Bush, Davenport, Ia., are tackle potentials among the sophs. The guard berths, with the exception of Burns and Ostrowski, are wide open and the same can be said of center.

In the backfield, newcomers who have looked good on occasion include Halfbacks Johnny Lattner, Chicago, Frank Paterra, McKeesport, Pa., and Joe Heap, New Orleans, and Fullback Neil Worden, Milwaukee.

Pray For Jim

Having finished a brief resume of Notre Dame football prospects,

Open Letter To Van Johnson

Continued from page 5

it, priests do not select "Look No. 3"—a sad, scared, foreboding expression. Believe me, they are happy to be near their God and their fellow-Priests. So be reverent—but real.

The Pseudo-priest in "The Fugitive" spent most of his time looking woefully sad and tired, gazing out of windows. Actually, priests spend very little of their busy day looking out windows. Incidentally if I remember correctly, this particular priest, Fonda, had difficulty in making the sign of the Cross! And I'm sure that Baptism he attempted was invalid.

Not Even Bing

Popular Bing did not convince me that he had ever spent 14 years in a Seminary. Of course, Der Bingle could do any part and people would love it. But he looked too much like a cheerleader to persuade me that he was a mediator between God and man.

In "Edge of Doom" Dana Andrews, a priest-detective, divided his time between getting told off by a wise-guy policeman, and driving around the city looking for someone, with beautiful Joan Evans in the front seat.

Mr. Sinatra, a priest in "Miracle of the Bells," wore a cassock and a collar, but the resemblance ended there. He didn't even come near the point. . . And so on it goes, so many unreal attempts to portray how certain actors or directors thought a priest felt, looked and prayed. They believed they were "in character."

If you were doing the part of a submarine skipper, Van, I'm sure you would study other sub pilots. You would note how they dress, how they act while below, how they talk, etc. You might even go on a cruise for color or background. Well why not carry this over to your characterization of a priest?

Why don't you spend a few days with some priests someplace? Watch them in their duties, watch their gait, their expressions. Watch them celebrating Holy Mass and giving Benediction. Watch them driving on a cold rainy night to a sick call. Watch them as they lead another soul as it quits this mess below and returns safely to the heavenly mansion. Watch them as they spend many heavy hours sitting in a drafty Confessional. . .

Give a look, Van, it might help ease out some of the corny movie "priests" that give thousands of priests so many sorry chuckles. And—watching those priests might prove helpful to you in more ways than that. . .

Mass At The Rock

Plymouth Rock on Cape Cod in Massachusetts is a sort of national shrine. Ordinarily it is thought of as an exclusively Protestant place, as indeed it was up until 1813.

It was in that year that Bishop Cheverus of Boston celebrated the first Mass in that area. A Judge Joshua Thomas, who lived in Plymouth, had in his employ two Irishmen, John Burke and Michael Murphy by name. Because they and their families could not get to Mass there, the two of them were thinking of returning to Ireland. The good judge, wishing to keep them with him, went personally to Boston to see the Bishop and to ask that a priest be sent to Plymouth. Because he was short of priests, the Bishop himself went there several times and offered the Holy Sacrifice in the judge's house.

When Catholics go to Plymouth, they can be doubly glad. They can rejoice, not only at the thought that the Rock there symbolizes the beginnings of the new nation, but also in the added pride of being blood brothers with those two Irish immigrants whose zeal brought a great Catholic Bishop to welcome the Son of God on an altar stone set up in the home of a good Protestant-American judge. —George A. Morgan, S.J., in Action Now.

I am reminded that this weekend is the second anniversary of the untimely death of the sports writer who probably more than any other person loved to write about the Fighting Irish. I'm talking about the late Jim Costin, my predecessor in writing this column. He was a wonderful little fellow. Remember him in your prayers.

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BAYER ASPIRIN

If You Are Asked—

Continued from page 1

Lutherans believe with Catholics in the Holy Trinity, but they will not find that name in the Bible. They find reference to it when Christ speaks of the Father, the Son and the Holy Ghost (Matt. 11:26; Matt. 3:16-17; John 14:11-16). But we would have just as much reason for asking our critics to find the words "Holy Trinity," or the word "Incarnation," or the word "Bible"

in the Holy Scripture as they have for asking us to find the word "Purgatory" there.

The Church has defined that purgatory is a "place," but whether a place or a state or condition of the soul in between heaven and hell, it is properly named "purgatory." That means a place or state of "purging," or of purification where the soul is conditioned for admission into Heaven "into which nothing defiled can enter" (Rev. 21:7).

What the belief of the Jews was is very clearly outlined in the Second Book of Machabees (2 Mach. 12:43-46), which reads:

"And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection."

"(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead)."

"And because he considered that they who had fallen asleep with godliness, had great grace laid up for them."

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Historic Beliefs

Dallmann, with his church, may reject the two Books of the Machabees, but he does so most inconsistently, since the same authority which declared to be genuine and inspired the books contained in the Protestant Bible, also declared seven other books of the Old Testament to be inspired—books from which Christ frequently quoted.

But let us suppose, for the sake of argument, that the two books

of Machabees were not inspired. They are still reputed as reliable historical books written from 175 to 150 years before Christ, at a time when the Jews were still God's chosen people.

The text quoted above notes in the clearest terms what was the belief and the practice of this "chosen people."

Christ rebuked the Jews for many departures from the revealed law of God, but He never rebuked them for praying for the dead, even as Jews still pray for the dead in their official prayer "Kadish."

Bossuet (Projet de Reunion, Vol. I, 90), quotes Luther himself as saying: "As for me, who believe strongly, I might even venture to say more, who know that Purgatory exists, I can readily be persuaded that it is mentioned in the Scriptures. All that I know of Purgatory is that souls are there in a state of suffering and may be relieved by our works and prayers."

Calvin (Institut. B. 2, c 5) admitted that the custom of praying for the dead existed for more than 1300 years before his time.

Tertullian, in the second century, refers to the observance of "oblations for the dead on the anniversary day of their departure" as an Apostolic tradition (De Cor. Mil.).

St. Augustine, in the early fifth century wrote:

"The prayers of the Church or of good persons are heard in favor of those Christians who departed this life not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness."

"So, also, at the resurrection of the dead, some will be found to whom mercy will be imparted, having gone through those pains to which the spirits of the dead are liable. It would not have been said of some, with truth, that their sin shall not be forgiven, neither in this world, nor in the world to come, unless some sins were forgiven in the next world" (De Civit. Dei, lib. XXIV).

St. Augustine quotes his mother, Monica, as addressing him on her death bed: "This only I request of you that you will remember me at the altar of the Lord wherever you may be" (Lib. IX, Conf. N. 27).

A whole host of ecclesiastical writers in the early centuries find allusions to a middle state in the other world in Christ's description of the "Sin against the Holy Ghost," which He tells us shall be forgiven neither in this world nor in the world to come" (Matt. 12:32).

Their comment runs something like this: Christ's words clearly imply that some sins may be forgiven in the other world. They cannot be forgiven in Heaven, into which "nothing defiled can enter," nor in hell, because from that place "there is no redemption."

They also find an allusion to the place or state to which Catholics give the name Purgatory in St. Paul's first Epistle to the Corinthians (3:12-15):

"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire. If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Origen, who lived in the second century, has this comment to make on those words:

"If, on the foundation of Christ, you have built not only gold and silver and precious stones, but also wood, and hay, and stubble, what do you expect when the soul shall be separated from the body? Would you enter into Heaven, with your wood, and hay, and stubble, to defile the Kingdom of God? or on account of these encumbrances, remain without, and receive no reward for your gold and silver and precious stones?"

"Neither is this just. It remains then that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is called a consuming fire. But this fire consumes not the creature, but what the creature has himself built, wood, and hay and stubble. It is manifest that, in the first places, the fire destroys the wood of our transgressions, and then returns to us the reward of our good work" (Hom. XVI, in Jer.).

St. Jerome of the fourth, and St. Ambrose of the fifth century make similar comment.

The sect known as the Nestorians is traceable back to the early

fifth century. But in their liturgy we read:

"Let us be mindful of our fathers and brethren, and of the faithful who are departed out of this world in the orthodox faith; let us pray the Lord to absolve them, to remit their sins and their transgressions, to make them worthy to partake of eternal felicity with the just, who conformed to the divine will."

In the Armenian Liturgy which is even older, we read:

"We require that mention be made in this sacrifice of all the faithful in general, men and women, young and old, who departed with faith in Jesus Christ." The choir answers: "Be mindful, O

Lord, and have mercy on them." The priest alone: "Grant them repose, light, and a place among thy saints, in Thy Heavenly Kingdom."

In the Coptic Liturgy we read: "Be mindful, also, O Lord, of all those who have slept and reposed in the priesthood, and in every rank of the secular life."

In the Abyssinian or Ethiopian Liturgy we read:

"Have mercy, O my God, on the souls of thy servants, men and women, who have been fed with Thy body and blood, and have slept at death in Thy Faith."

In the Syrian and Jacobite liturgies, the deacon says:

"Again and again, we commemorate all the faithful departed, those who are departed in the true faith, from this holy altar and from this town and from every country. . . We pray, we beseech, we entreat Christ our Lord, that through the innumerable acts of His mercy, He would render them worthy to receive the pardon of their offenses, and the remission of their sins, and would bring us and them to His Kingdom in Heaven."

In the Liturgy of the Greek Church, used in many countries we read:

"We offer prayer to Thee, also for the repose and the pardon of Thy servant N., in a place of light, from which grief and lamentation are far removed," etc.

Luther Started It

It is therefore clear that, when Luther invented the idea that if a man believes, no matter how much he may sin against the Commandments, he will be saved, and if he does not believe he will be damned, he went counter to the prevalent belief of all Christians from the very time of the Apostles. Holy Scripture implies the belief in the middle state of purgation when it declares, dozens of times, in effect, that a man will be rewarded or punished "according to his works." He would not be punished according to his works if there was no punishment in the other world except an eternal punishment.

If we were to divide Christian believers of the world into classes, we would immediately think of three, namely, the very good, the very bad, and the great multitude which is neither extremely good nor extremely bad. If the very good are entitled to immediate Heaven, and the very bad deserving of immediate hell, what about the bigger class which is not good enough for heaven nor bad enough for hell at the time of death?

Human justice would not deserve the name unless it conformed to divine justice, yet human justice metes out a different kind of punishment to the light offender than it does to the serious offender. It considers the need of jails as well as of penitentiaries. If faith were the only ticket to salvation and unbelief were the only sin, the Lutheran would reason rightly, but not only a few texts of the Bible, but a hundred are against his position. Their common sense leads both the Lutheran clergy and their people to deny such doctrine in practice, no matter what they may teach in theory. They, more than other Protestants, uphold the validity and the immutability of the moral law.

One's human instinct also leads him to pray for his departed relatives and friends. But prayer for the dead implies the belief in a middle state of purgation. Those who go directly to heaven certainly do not need prayer, and those who go directly to hell cannot be benefited by it.

Our Weekly Chat With You

Continued from page 1

inspired many others to start instruction.

"My mind and heart have been so peaceful and contented since I have entered what I know to be the true fold of Christ."

A Michigan convert writes:

"I am a convert of six years and feel that I have been truly 'converted.' I did not merely become a 'joiner' of another Church, but I believe that I, to use the words of St. Paul, 'was transferred into the Kingdom of the Son of God's love' through a supernatural grace which was wholly unmerited."

"The mere fact that a friend or a priest or any one else was involved seems to me merely to have been a tool or a guide used by Almighty God to bring me where He wanted me."

"Those who were reared in God's Church from infancy probably do not perceive as well as do zealous converts how steady, even though gentle, is the grace with which He pursues them. We feel it in our hearts and are certain of its presence within our souls."

Now A Catholic

A week after the above was written—and just as this issue of O.S.V. was being printed—we received the following letter from our Oklahoma friend:

"I am writing to you with very great joy to inform you that I am now a Catholic. Thanks to you, and the kind encouragement given me by all the good people who wrote me letters, I was baptized on Saturday, April 21 in St. Peter's Church in Guymon, Oklahoma by Father Gregory Troklus. It was, indeed, the most happy day of my life. No words can describe it, so I will not attempt a description. I can only say, I'm very, very happy—too happy for words! On April 22 I made my first Holy Communion!"

"I appreciate all the help you have given me. Your encouragement amounts to an enormity and the prayers of all the thoughtful people interested in my conversion, I'm certain, have helped me tremendously along the road to the Church. I have seen an obstacle removed and I know it was through diligent prayers and many of them."

"If I were to try to express my happiness I would have to write a volume and still I could not have expressed myself. Therefore, I can only say, thanks to all of you of Our Sunday Visitor for your great help and may God richly bless you."

We're sure all O.S.V. readers will join us in a prayer of thanksgiving and for the future happiness here and forever of our new convert.

Sincerely yours in Christ,
THE EDITORS

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Home and Family Page

'To Virtue And Learning'

A Voice Is Calling

M. D. AMATOR

SPANNING the centuries of Christianity from the first to the seventeenth, the liturgy of the Church throughout this week is as a mighty voice calling to all twentieth century families of Christendom to hearken to the two-fold obligation of virtue and learning.

A little learning may be disastrous; much learning without virtue may prove calamitous. But learning that includes spiritual wisdom is the crying need in the world of today.

The saints commemorated in the church week that begins today are striking examples of the tremendous amount of good that can accrue to mankind when divine wisdom guides human learning.

Today's feast of St. John the Baptist recalls the attempted martyrdom of that holy evangelist. St. John's preaching taught the people of the first century; his writings are still studied by those of the twentieth century.

Two fourth-century leaders of virtue and learning are St. Gregory Nazianzen (May 9) and St. Epiphanius (May 12).

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eloquent preacher, an ardent champion of the faith. Because of his profound knowledge he was called Gregory the Theologian.

The biographers of St. Epiphanius (May 12) relate that in his youth he began assiduous study of the Scriptures: "To his corporal austerities he added an indefatigable application to prayer and study. Most books then in vogue passed through his hands."

In the fifth century there arose St. Mammertus (May 11), a prelate renowned for his learning as well as for his sanctity and miracles. He it was who began the three days of fast and prayer, known as the Rogation Days.

St. Sylvester (May 7), born in answer to the prayers of his already aged parents, was educated for the Church. This learned man of the eleventh century did not hesitate to rebuke error, though it cost him his life.

St. Antoninus (May 10) in the fifteenth century was consulted on questions of difficulty by the most learned men of his day. He wrote outstanding works on theology and on history. He served as Papal

Theologian at the Council of Florence.

Throughout the latter part of the sixteenth and the early part of the seventeenth century St. Robert Bellarmine (May 13) was the star of learning and virtue in Europe. He was successively professor at Louvain, director of controversy at Rome, sent by Pope Sixtus V on a diplomatic mission to France, and later made a cardinal of the Church. His Catechism of Christian Doctrine was subsequently translated into 40 different languages.

A Challenge To Moderns

All these great men of learning and virtue offer a challenge to men and women of today. The twentieth century is just as much in need of leadership that possesses both virtue and learning as was any preceding century.

The Gospel of Saturday's Mass says that those who so do and teach "shall be called great in the kingdom of heaven." The Collect of the same Mass reminds that "with learning and virtue" one might "break the snares of errors and defend the Apostolic See." Such points directly to the need of our day, for the real battle is one between the forces of good and those of evil.

The great saints commemorated this week, without exception, got their start in the home, through pious, God-fearing parents.

When the seeds of virtue are planted in the home, when parents start their sons and daughters off on an educational career in which

Marriage—A Vocation

REV. JOHN A. O'BRIEN, Ph.D.

THERE is a widespread impression that a vocation means a call to the religious life. That indeed is a vocation, and a sacred one, but it is not the only one. Marriage, too, is a vocation, and a high and holy one. It is the vocation to which God summons the overwhelming majority of mankind: virtually all those not called to the religious life.

For entrance into the priesthood Christ instituted the sacrament of Holy Orders. For entrance into the family life He instituted the sacrament of Matrimony. That too, as Saint Paul tells us, is "a great sacrament." It elevates a man and a woman to a lofty dignity and makes them God's co-workers in the propagation of the race.

Love, courtship and marriage are so often treated in a spirit of levity that it is worthwhile to point out that they are part of a divine plan. This is disclosed with simple beauty in Genesis. Almighty God has created man and given to him dominion over all living things.

Sovereign of Paradise that Adam was, rich in material wealth and in the chaste beauty of nature's virgin landscape, there still remained, in spite of it all, a void and an emptiness that rested like a sombre pall upon his lonely heart. Then out of the heavens the voice of Almighty God is heard: "It is not good for man to be alone: let us make him a helpmate like unto himself."

When Adam gazes upon the face of Eve, his eyes behold a new beauty and a loveliness which nothing in all the vast pageantry of nature can duplicate or rival. The emptiness in his heart vanishes: in its place he feels a new and a strange emotion stirring within him. Life takes on a new meaning, a fresh significance.

Moved by a divine impulse, he plights his deathless troth to Eve. There under the white canopy of the virginal sky, in the morning of life, in the presence of the priesthood of nature, Adam seals his vow with the first kiss of love. With prophetic vision into the unwritten future, Adam inspired by God, proclaims the law for all his progeny: "Wherefore a man shall leave father and mother, and they shall be two in one flesh."

God's Plan

It is the great mystery of human love which makes two hearts beat as one. It is a sacred flame; for it is kindled by a spark from the eternal and uncreated love of God. God created a helpmate to be a companion for man, a promoter of his happiness and a protector of his virtue. Fashioned by the Almighty hand as the complement

to man's incomplete nature, woman has been endowed by God with that divine forgetfulness of self that finds its happiness in ministering to the happiness of man. She increases the joy of victory and softens the sting of defeat. In short, the chief happiness on this earth is found in the bosom of the Christian home.

Some twenty-five years ago a young man, whom I was instructing in the Catholic faith, said to me: "Father, when the clock in our office registered five, I was always at my wit's end to devise ways of passing the evening. I was restless at the club-rooms, tired of the movies, bored at the taverns. Then the prospect of returning to a lonely empty room night after night became almost a nightmare. After I married and God blessed us with a child, I could scarcely wait for the clock to strike five, so anxious was I to get home to my wife and child."

"I learned the hard way," he continued, "that man can't find happiness . . . alone. It's contrary to nature, contrary to God's plan."

International irritation has reached such a pitch that nowadays it's nothing for a Foreign Minister to walk out on his own speech. —Boston Globe.

Now that I've achieved the great joys of conjugal love and fatherhood, I can truthfully say that I am just beginning to live. Until a man has partaken of these two great experiences, he doesn't know the meaning or the purpose of human life."

As I listened to him, I thought I could hear an echo of the words of Almighty God: "It is not good for man to be alone."

In creating man, male and female, God instituted marriage and stamped upon the conjugal union the imprint of the divine. Christ raised marriage to the dignity of a sacrament, making it specifically the sacrament of the laity who administer it to each other, independent of the priesthood, for it is the conjugal consent of two spouses which alone renders their union an image of the union of Christ and His Church.

Thus it is that the general priesthood, conferred in Baptism, finds in marriage its loftiest and noblest expression. "The matrimonial domain" points out Karl Adam, "is the only one within the Body of Christ in which sacramental grace is poured forth from the fullness of grace of Christ's humanity directly upon the members without priestly mediation." Hence, marriage and priesthood complement each other."

virtue grows as learning advances, then will civilization prosper under God-fearing, God-given leadership. The Voice is calling today! Will you heed it?

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Contest Awards Given



Gary — Shown above is a scene at the presentation of awards to the winners of the Catholic Press contest sponsored by the Gary Knights of Columbus. The Rev. Harold Riley, C.S.C., presented the principal awards.

Plaques went to Holy Angels and SS. Peter and Paul schools, winners in the public exhibit division, and to St. Luke's, school exhibit winner. The Rev. Daniel Piel, chaplain of the Gary K of C, presented Catholic Action awards to the following pupils who procured the most subscriptions in their respect-

ive schools: Larry Gustin, St. Joseph; Ruthann Jonusas, Sacred Heart; Paul Lazar, Holy Angels; Donald Nagy, St. Luke's; Judy Kramer, St. Mark's; Thomas Guerre, St. Mary of the Lake; Richard Musitelli, SS. Peter and Paul's; Helen Evanyo, St. Michael's.

A special award was given to Larry Gustin and to Ruthann Jonusas who ranked as the highest contest subscription procurers in the contest.

Surprise awards were presented

to Larry Gustin, Ruthann Jonusas, Melvin Lobdell and Janet Cook respectively by the Catholic Digest whose plan was included in this year's contest. Alfred Rubbelke, representative of the Digest plan, presented these awards.

Pictured above (left to right) are: the Rev. Wilfrid P. Manion, pastor of St. Luke's parish; Janet Cook, St. Luke's; Larry Gustin, St. Joseph's parish; Paul Lazar, Holy Angels parish; Joseph Kish, Sacred Heart parish, and the Rev. Harold W. Riley, C.S.C., associate editor of The Catholic Boy.

15 Boys Initiated Into Squires At South Bend Rites

South Bend—Fifteen boys from five South Bend and Mishawaka parishes were initiated as Columbian Squires here April 29. The South Bend degree corps conducted the exemplification ceremonies under the jurisdiction of State Chairman Vernon C. Schranz.

Prior to the ceremonies, the boys were guests of the South Bend Council, Knights of Columbus, at a corporate communion and breakfast in St. Stanislaus church hall.

Members of the degree corps: Frank Pairitz, Joseph Van Dyke, Joseph Zernick, Vern Talboom, John Schumacher, Louis Webber, Jr., Anthony Mersits, Paul Horvath and James Ellsworth.

The newly initiated members, their addresses and church:

James Baldinger, 814 E. Corby, St. Joseph; Frank Banner, 520 E. Corby, St. Joseph; Bob Beyer, 1113 E. Haney, St. Matthew; Joe Coronea, 1121 Belmont Ave., St. Joseph; Gilbert Ellsworth, 426 W. Broadway, Mishawaka, St. Monica; Robert Erhardt, 833 N. Hill, St. Joseph, and James Everett, 240 E. Pendle, Christ the King.

Leo Foldenauer, 1419 Marine, St. Matthew; Dennis Maciejewski, 823 N. Hill, St. Joseph; Leo Patterson, 1002 E. Victoria, St. Matthew; Jim Pettit, 2041 Riverside Drive, Holy Cross; Peter Schumacher, 1041 N. Wilbur, Holy Cross; Thomas Sullivan, Jr., 223 E. Oakside, St. Matthew; Kenneth Tepe, 902 E. Cedar, St. Joseph, and Richard Vandenbosch, 917 32nd St., St. Anthony.

Orphan Guild To View Holy Year Pictures

Fort Wayne—Motion pictures of the Holy Year will be shown by the Rev. Herman Schoudel, pastor of Little Flower Church, Waynedale, following the Catholic Orphans' Guild potluck supper at 6:00 p.m., Friday, May 11 in the Dehler-Hughes hall, 1021 S. Calhoun. Mrs. Juliana Freiberger is chairman of the supper and Mrs. Wm. Cashman will preside at the short business meeting.

Wedding Jubilee

Fort Wayne — Mr. and Mrs. Joseph Happ will celebrate their 50th wedding anniversary Sunday. They will attend the 9:30 o'clock mass at St. Mary's church. A family dinner will be served at noon and friends and relatives will be greeted at a reception from 2 to 5

o'clock in the afternoon and from 7 to 8 o'clock at night.

The couple was married May 2, 1901, in the Cathedral of the Immaculate Conception. They have four children, Mrs. Albert Vode, Mrs. Leo Madden, Mrs. Jack Stinger and Charles Happ, all of Fort Wayne. They also have 16 grandchildren and one great-grandchild.

Named To Royal Arts Society



Professor Stanley S. Sessler, Head of the Department of Fine Arts at the University of Notre Dame, (right) has been elected to membership in the exclusive Royal Society of Arts in England.

The Royal Society of Arts, whose patron is England's King George and whose president is Princess Elizabeth, was founded in London in 1754. Purpose of the elite society is to encourage the cultural developments in art on an international scale, and to maintain and stimulate interest in art education and improvement in artists' materials and techniques.

Professor Sessler is one of few Americans ever to be recognized by election to the Royal Society of Arts.

Long recognized as an authority in the field of art education, Professor Sessler has received numerous honors for his work as an artist, designer and educator. His paintings have been shown in the important salons, both in the United States and abroad, and many of his works hang in private collections. Professor Sessler is an artist member of the Chicago Galleries Association, and of other national professional art groups.

Sympathy And Tact Necessary In Catholic Apologetics

Notre Dame—The object of Catholic Apologetics is not only to surpress the Church's opponents, but to help raise them to the truth. That was one of the points stressed by the Rev. Martin C. D'Arcy, S.J., Provincial of the English Province of the Society of Jesus, in a lecture on "The Catholic View of Education" last week at the University of Notre Dame.

St. Adalbert Choir To Stage Concert In Whiting On May 12th

Whiting — St. Adalbert choir of Whiting, one of the oldest choral societies in the Calumet region, will present its annual concert and ball in the Slovak Dom auditorium on Saturday evening, May 12.

Organized 26 years ago in St. Adalbert parish, the choir, except during World War II, was active in all those years and had retained its membership in the Polish Singers' Alliance of America.

Since resuming activity at the end of World War II the choir has been under direction of Mrs. Constance Grembowicz of Whiting.

Among the numbers to be presented at the May 12 concert, scheduled to get underway at 7 p.m., will be "Polish Folk Songs," a medley; "Vilia" from "The Merry Widow" and "The Singers' March."

Miss Joan Stanis, soprano, member of the choir, will sing a solo.

Story Of Samson On Ave Maria Hour Over WIMS, May 6

Michigan City — The Ave Maria Hour will present the famous biblical story of Samson over Radio Stations WIMS and WIMS-FM, Michigan City, on May 6, at 5:30 p.m., CDT. From the pages of the Book of Kings comes the colorful figure of Samson, whom God had raised up to break the yoke of the Philistines over the chosen people.

Although he betrayed the trust placed in him by God, God renewed His faith in him and gave him the strength to destroy the pagan temple of the Philistines. The original script has been written for radio by William McSherry. Norman Rose will play the title role supported by Bill Smith, Betty Caine, and John Brewster.

Requiescant

SISTER BERNADETTE

Fort Wayne — Sister Bernadette, the former Elizabeth O'Neill, 76, died at 5:30 a.m. last Saturday at St. Florette Hospital, Chicago. She was the sister of Michael J. O'Neill, Fort Wayne.

She was a teacher at St. Sylvester's school, Chicago. Surviving besides the brother is a sister, Mary Smith, Avilla. Services were held at 8 a.m. Tuesday at St. Mary's-of-the-Woods, Terre Haute.

Adam Beckman, 59, St. Patrick, Fort Wayne.

Mrs. William Eward, 62, Cathedral of Immaculate Conception, Fort Wayne.

Rose Steinbrunner, 90, St. Patrick, Fort Wayne.

Cynthia Ann Centlivre, 2½, daughter of Mr. and Mrs. Robert Centlivre; parents are members of St. Jude's church, Fort Wayne.

Victor A. Gennaitte, 31, St. Mary, Fort Wayne.

William Collins, 79, St. Vincent church, Elkhart.

Father D'Arcy, who is master of Campion Hall (the Catholic college affiliated with the University of Oxford, England), pointed out the importance of sympathy and tact in spreading the fruits of Catholic higher education to those outside the Church. In discussing the specific means to be used in the education process itself, he proposed a modified ideal of "learning for learnings sake," with particular accent on the classics.

"There is probably no greater softening, widening, and purifying influence in education than that exercised by the classics," he said. "Still, we must not forget that the humanistic tradition is only one tradition. There is room for specialization in other fields too."

The English theologian and author concluded with the reminder that it isn't enough just to dedicate the combination of all our actions to God. "Each act of studying, teaching, or working ought to be directed individually toward perfection for the honor and glory of God. Once you do that, you escape the dangerous narrowness of un-Christian humanism and Communism. The whole universe will lie before you as a real, knowable, wonderful whole."

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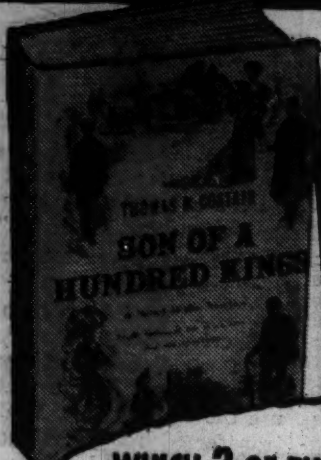
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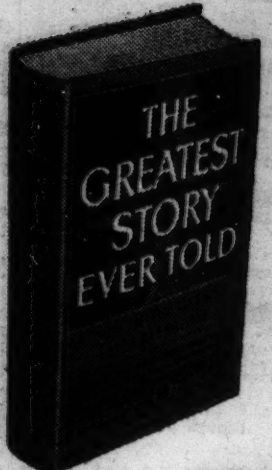
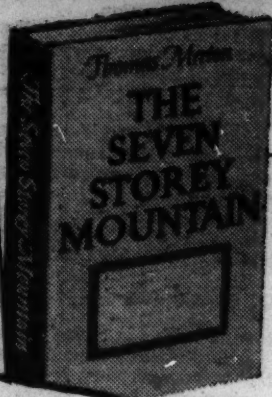
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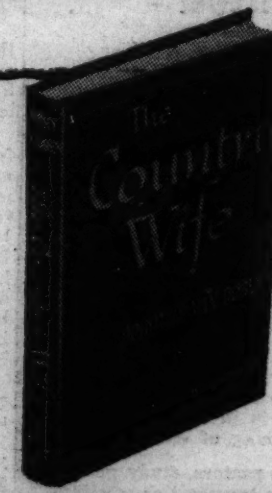
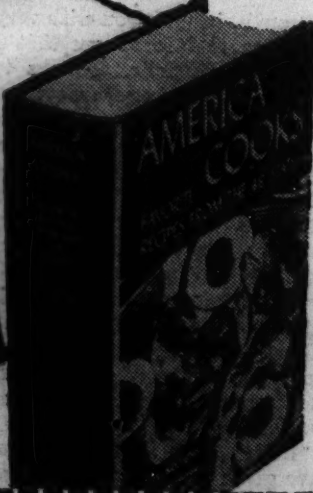
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St. Vincent Dodgeball Team



The St. Vincent Villa, Fort Wayne, dodgeball team pictured above has completed two seasons in the CYO league without a defeat. Top row, left to right: Florence Murphy, Margaret Willham, Jeannie Ripberger (captain), Shirley Smith, Shirley Eberle. Center row—left to right: Betty Lou Ripberger, Elizabeth Fodge, Mary Catherine Bodden, Martha Arroyo. Bottom row—left to right: Helen Sypudt, Judy Dunbar and Mary Esther Ruiz.

KC To Conduct Boy Leadership Course At Notre Dame, July 6-8

The first in a series of twelve Summer Schools of Boy Leadership, conducted annually for the past 26 years by the Knights of Columbus Supreme Council Boy Life Bureau, will be held at the University of Notre Dame, Indiana on the week-end of July 6-7-8 according to an announcement made today by John J. Contway, Executive Director of the Knights of Columbus Boy Life Bureau.

The practical training course in youth leadership is open to the members of the Reverend Clergy, parish C.Y.O. workers, Scout leaders, Columbian Squires Counsellors and those laymen who have interested themselves in the leisure-time guidance of youth. The Summer School sessions will be conducted by the professionally trained staff of the Boy Life Bureau and the week-end program will feature formal lectures, discussions and demonstrations of the principles and methods of the youth leadership.

The participants in the training course will be housed on the Notre Dame campus for the weekend and will take their meals in one of the University dining halls. A fee of \$10.00 has been set for the course. This fee, payable to the University will cover lodging, registration and tuition. Students will purchase their own meals in the University cafeteria. The opening session of the Summer School is scheduled for 8 p.m. on Friday, July 6 and the closing exercises will be held on Sunday afternoon (July 8) at 3 p.m.

Further details may be secured by writing to John J. Contway, Executive Director Knights of Columbus Boy Life Bureau, P. O. Drawer 1670, New Haven, Connecticut, or to John Plouff, Assistant to the Vice President, University of Notre Dame, Notre Dame, Indiana.

Members Initiated In Journalism Society

Fort Wayne—New members were initiated into the Quill and Scroll at induction ceremonies held at Central Catholic high school last week.

Those presented certificates and pins by Sister Charlotte, principal, were Audrey Hessler, managing editor; Mary Ann Goodman and Kay Chamberlin, news co-editors;

Jean Bobay, feature editor; Barbara Manochio, circulation manager; Edna Steele, business manager; Bob Vachon and Tom Kinstle, sports co-editors, and Marilyn Todd, Judy Hunt and John Marshall, writers. All of these are seniors. Roger Uecker, Mary Dierstein and Margaret Mattes, juniors, also received the honor. Donna Marcotte, Cynthia Walsh and Rose Marie Hart were received into the society last year.

Directs Seminary Singers



The Rev. Eugene Lindusky, O.S.C., pictured above, will direct the club of Our Lady of the Lake Seminary, Wawasee, in a concert Tuesday, May 8 at 8:00 p. m., in the auditorium of St. Vincent's Villa, Fort Wayne. The public is invited to attend. There will be no admission charge.

The club is composed entirely of seminarians studying at Our Lady of the Lake. The program will be divided into two sections. The first will be devoted to music of the Liturgy and will include selections of Gregorian chant, polyphony of the 16th century period and works of contemporary composers. The second section will be given to selections in the field of secular choral music.

Sports



Roundup

St. Mary's Win First Two Games, 5-2 And 1-0

JACK LUCE

St. Mary's started their baseball campaign on April 23 with a 5-2 win over South Bend Catholic at Ames Field in Michigan City. Tom Wozniak held the Lions to four hits in his first start of the season. The Blazers collected five safties and all were singles. Gene Dusz, Freshman third sacker, led the Blazer attack with two hits.

The Blazers scored two runs in the second on four hits. The Lions came back to score one in the fifth but the Blazers did the same. The Blazers added two more in the sixth on two walks and an outfield error. Wozniak struck out nine and walked only one. The Blazers committed one error. South Bend has six charged against them. John Hosinski, who walked six, was the losing pitcher.

On April 27 at Studebaker Field in South Bend, a pitchers' battle between Joe Nemeth of South Bend Central Catholic's Indians and Tom Wozniak of St. Mary's took place. The Blazers came out to win in eight innings 1-0.

During the first seven innings only one hit was given up. That was a double by Nemeth in the second. In the top of the eighth, Gene Dusz broke the ice for the Blazers with a double to center with one out. He stole third base while Cizewski was striking out and scored when Fletcher bobbled Dick Novak's grounder.

The Indians threatened to pull the game out of the fire in their half of the eighth when after one man was out, Fletcher and Bauer singled. But Wozniak quickly dampened the rally by forcing Love to pop up and striking out Donahue to end the game. Wozniak struck out 14 and walked one. Nemeth struck out 10.

Noll Tops Lowell 9-3

TOM RYDER

The Noll Warriors climbed up to the .500 mark by defeating Lowell High, 9-3. Lowell Field was the scene of action for this fill-in game on the Noll schedule.

Two big innings were the main cause for the Warriors victory. Lowell's Red Devils took a first inning 3-1. This, of course, didn't meet with Noll's approval, so they scored four big runs in the next frame. In the sixth, the visitors scored four more tallies for good measure.

Lowell's runs came on three hits, while they made six of the games 11 errors. The Warriors collected eight off of pitchers Russ Tuttle and Stan McGehee. Russ was charged with the loss. Two freshman, Joe Kapuscinski and Fred Halon, did the Warrior hurling.

Unless another quick scheduled game comes along, the Noll team won't play until May 10, at Griffith.

Cathedral Choristers Sing At Seminary; Msgr. Dapp Speaks

Wawasee—The Cathedral Choristers of Fort Wayne, directed by John Yonkman, presented a concert of sacred and secular numbers in the seminary auditorium, here, Sunday evening, April 29. The program was sponsored by the Very Rev. Francis Pitka, O.S.C., seminary rector. The 44 choristers were guests of the Crosier Fathers.

The Rt. Rev. Msgr. John A. Dapp, rector of the Cathedral in Fort Wayne and chairman of the Diocesan Music Commission, spoke on the beatification of Pope Pius X, author of the famous encyclical Mout Proprio. Soloists for the concert were Frank Knight and Tom Eckert with Mary Helen Lewis as accompanist.

Correspondents At 'OSV'



Six high school sports correspondents for Our Sunday Visitor from the diocesan high schools inspect a page form in the OSV composing room during their visit to Huntington last weekend. They are (left to right): Emilio J. Gizzi, South Bend Central Catholic; Patrick McDermott, St. Joseph's of Garrett; Gerald Laurent, Decatur Catholic; Thomas Kinstle, Fort Wayne Central Catholic; Ramon Schmid, Huntington Catholic, and Thomas Ryder, Hammond Noll.—Staff Photo.

Supply Of Irish Priests In Britain On The Decline

London, April 26 —(NC)—More Irish priests are going to the United States these days to work in the vast tracts of "missionary" territory there, reports the Catholic Herald here.

The paper had been inquiring into a complaint by Bishop Cyril Cowderoy of Southwark that the supply of priests from Ireland—upon whom a number of British dioceses largely depend—"is no longer as plentiful as in the past."

Another reason was that in recent years a larger proportion than usual of the total number of Irish youths who hope to become priests wanted to go to missionary countries, the Herald added. They were thereby increasing Ireland's already enormous percentage of the world's missionary priesthood.

A third reason was that more Irish boys were entering the contemplative orders. The Herald reported the colleges of the missionary congregations and of the orders in Eire crowded—and even over-crowded.

So many young men had been joining the Cistercians, for example, the paper said, that three new foundations had had to be opened in the past few years.

Archbishop Beran Reported Imprisoned In Moravian Castle

Linz, Austria —(NC)— Archbishop Josef Beran of Prague, "banished" from his See by the communist regime, is now being

held as a prisoner in a castle near Moravska Ostrava in northeast Moravia, according to recent information received here.

Earlier reports had stated that the prelate was taken to the archiepiscopal summer residence at Rozmital in southwest Bohemia after his removal from Prague.

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FORUM

REV. JOSEPH J. HENNES
Diocesan Youth Moderator

Mary Points The Way To Teen-Agers Job Today

Young people today want to "do"—to find their place—to make their contribution—to do a real job in these crucial times.

Actually, you know that many times, persevering in schoolwork, doing the old job better, really concentrating on the seemingly insignificant task at hand, is the job. . . . Grace is needed to recognize and accept this fact. So

During May, have the CYO'ers pray to Mary for the right attitude toward work; for a sense of dedication, whatever their work may be. (Mary, the mother of the Holy Family of Nazareth, who labored so humbly and with such real dedication—certainly she can help us to see the importance of the everyday job each of us has to do). We, therefore, suggest a two point campaign for May by which CYO'ers can be helped through Mary to find conviction and dedication, whatever their role, their particular job.

1) Each CYO'er should say a Rosary a day during May for this special intention.

2) Once a week, possibly Sunday after Mass, a group recitation of the Rosary by the CYO'ers. Your Campaign Might Work This Way:

1) A talk by the Father Moderator before May gets too far underway on the subject—"You and your Job" could easily be tied up with the talk on Vocations of last month.

2) A brief consideration at each CYO meeting during May of the subject "You and your Job" and a reminder of the "Rosary a Day" promise would help members follow thru.

3) Not to mention the boost the project would be given by an announcement from the Altar, that, such and such a Mass on each Saturday or Sunday during May and June would be the CYO Mass with a Rosary devotion following.

4) And it is a fact, that appointing block captains (members who issue Friday telephone reminders and who round up the group on Saturday or Sunday mornings) helps in a big way—to bring out the crowd.

This activity, requiring a minimum of physical preparation and accessories and a maximum of real spiritual concentration, will lead anxious CYO'ers.

TO MARY
for the wise counsel and strength which they will need
this MAY 1951

Alerding Activities Scheduled For May

Gary—Chairmen for the "Stardust Serenade" are busy decorating Alerding House and erecting a May altar in preparation for the dance which opens the month's activities, May 6. The May altar will be kept in tact for the remainder of the weekly dances through May. The dance is open to all Catholic youth in the Gary Deanery.

Later May activities include a skating party on May 7 and a Hay Ride on May 29.

Fort Wayne C.C. Student Wins Essay Contest



Martin Hart, of Fort Wayne Central Catholic high school, at right, is being congratulated by John Bonsib, Fort Wayne Advertising Club president and Hilda Woehrmeyer, chairman of the club's essay contest, for winning first place honors in the annual essay contest. Hart, who won \$50 will have his winning essay submitted in the National Advertising Federation of America contest.—News-Sentinel photo.

Winners Named In Science Fair At Hammond Noll

Hammond—Winners in the recent Science Fair at Bishop Noll high school have been announced. They are:

Physics—Tom Pado, Mike Pado and Frank Kaftanic, first; Henry Drayer, and Roger Stevens, second; Jim Vogt, Robert Bogusz and Duane O'Donnell, third.

Chemistry—Don Enick, Bill Harris, Mike Shaffer, David Ramirez and Howard Harmon first; Bob Conces, William Bursick and George Kochis, second; Dave Halton, Mike Kenney and Leo Neis third.

Biology—Robert Gasior first; Larry Grodzicki, Richard O'Connell, Jack O'Drobinak and John St. Mary second; Anne Marie Czechanski, Elaine Kolangowski, Carol Reppa, and Peggy Keay, third.

Honorable Mention was given to Ralph Dunn, Ronald Pongrasez and Robert Brandt, physics; Steve Penny, Joe Mack, Jerry Martin, Anne Pazera, Kathryn Mylott, Helen McLaughlin, Dorothy Hebard, Ronald Paliga and Tom Bobak, Chemistry; Jane Sedivy, Alice McSenek, Jean Zralka, Jean Havran, Phillip Baker, Jesse Garza, Richard Wolfe, Joe Kolarczyk, Walter Mauch, George Stiscok, Donald Moreton, Jim Sprengelmeyer, Emil Janc, Bill Kallasch, Frank Gadish and Ronald Symborski, biology.

One hundred and sixty students, all members of the Bi-Phy-Chem at Bishop Noll High School, visited the Museum of Science and Industry in Chicago on May 2.

'Little Women' To Be Staged By Drama Club

South Bend—Louisa May Alcott's "Little Women" will be presented by the Masque and Gavel

CYO Softball And Track League To Open Play Soon

Fort Wayne—CYO Grade School Softball and Track Leagues have been organized for this spring and the Rev. Eugene Zimmerman will serve as director.

The track league is a new venture and will be operated at Lafayette Field with nine teams entered. They are St. John's, St. Mary's, Precious Blood, St. Vincent's, St. Patrick's, New Haven, Cathedral, St. Jude's and St. Peter's.

The North Division of the Softball League comprises St. Jude's, St. Vincent's, St. Mary's, Precious Blood and Cathedral. They will play their games at Lawton Park.

The South Division of the Softball League is made up of St. Patrick's, St. Hyacinth's, St. Peter's, St. Joseph's, St. Andrew's and St. John's. They will play their games at Packard Park.

New Book By Priest-Convert

St. Louis, Mo. —(NC)—A series of sermons dealing with the Jewish people has been issued here by the Pio Decimo Press under the title of "Seeds of Hope." The sermons were preached by the Rev. John M. Osterreicher during the Chair of Unity Octave observances in the last five years. Father Osterreicher is a convert from Judaism. The book speaks "learnedly and lovingly about Christ's own people, about the mystery of Israel's election, guilt and hope."

Dramatic association of St. Mary's Academy at 8:15 p.m., Sunday, May 6. Mrs. Edward Reilly, speech instructor, is the director and Constance Wlekinski, student director.

State KC Oratory Finals Set May 6 In Indianapolis

Indianapolis—Four high school students representing a cross-section of Indiana will compete for the Knights of Columbus state oratorical title on Sunday, May 6 at 1:00 p.m. in the K. of C. auditorium, here, on Thirteenth and Delaware streets.

The finalists and regional winners are: Eugene Getty, Fort Wayne; Joseph Gerba, Jr., Whiting; Donald Walz, Indianapolis, and Joseph B. Wuertz, Washington.

Title of the final oration is: "What the Phrase, 'Remember the Dignity of Man' Means to Me." The "Dignity of Man" is the current theme of the Indiana State Council program.

Fred J. Schoettle, state speakers bureau chairman, is directing the final contest.

CC Alumni To Meet May 12

Fort Wayne—The Central Catholic high school class of 1935 will hold its 16th annual class banquet at 6:30 p.m. Saturday, May 12, at the Hotel Van Orman.

Class members are asked to contact Arthur E. Singleton, Kenmore 1689. Assisting are Robert Miller, Merl Martin, Emmett Krouse, Louis Iehle and William Garvin.

May Concert Planned By CYO Band Boosters' Club At Gary

Gary—The Gary CYO Band Boosters Club met recently in St. Mark's auditorium to plan the May concert and to arrange for capes for the CYO musicians. Mrs. J. J. Dolan, president, presided as members voted to give awards to musicians and parishes. Concert hall arrangements are not complete.

Awards will be based on musical ability, conduct and attendance of band members who are under direction of Miss Yvonne Firme.

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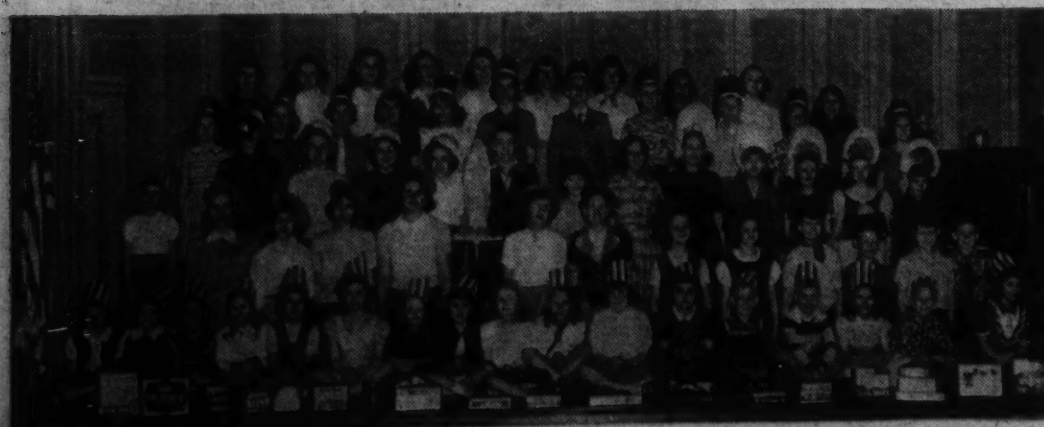
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'The Candy Shop' Staged At Sacred Heart



"Lollipops and Peppermints and sugar-coated fudge—Of the one that is the best, you shall be the judge!" So sang the music pupils of Sacred Heart School, Whiting, in their recital, "The Candy Shop" presented on Sunday evening, April 29. The baton classes were the peppermint sticks and candy soldiers. The shopkeeper showed his two customers lollipops, fudge squares, molasses candy and bon bons.